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GWIR YN ERBYN Y BYD.

THE

CAMBRIAN JOURNAL;

PUBLISHED UNDER THE AUSPICES OF

THE

CAMBRIAN INSTITUTE.

CAS GWR NA CHARO
Y WLAD A'I MACCO.

VOLUME FOR 1860.

TENBY:
R. MASON, HIGH STREET.
LONDON: J. RUSSELL SMITH, 36, SOHO SQUARE.
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R. MASON, PRINTER, HIGH STREET, TENBY.

PREFACE.

THE revolution of the year witnesses the completion of another Volume of the *Cambrian Journal*, which, we are persuaded, will not at all suffer from a comparison with any of its predecessors. We have endeavoured, as far as was in our power, to diversify its contents in such a way as to make the Volume duly and properly represent the different sections of the CAMBRIAN INSTITUTE. We may not, in this respect, have fully answered the expectations of our most sanguine readers; nevertheless, they will all agree with us that the various topics which the Work embraces, furnish an important contribution to the National History of Wales.

We have encountered much opposition at the hands of some persons, who, whilst they bear the name of Cymry, and profess to investigate the antiquities of their native land, are notorious for their anti-national prejudices. We hail their hostility, however, as a cheering sign that the influence of the INSTITUTE has been felt by them, and that they see their traitorous craft to be in danger. And thus it always will be,—"Myn y Gwir ei le." Truth will ultimately prevail over error and vain prejudices.

In spite of threats we have triumphed; and, now that our Publisher has been released from the thraldom in which he has long been held by these literary despots, we shall be able to issue our future Numbers with regularity. Arrangements have been made for securing the services of several men of learning; also, for the enlargement of the *Cambrian Journal;* so that, altogether, our prospects for the ensuing year are very promising.

We are glad to find that *Taliesin* and the *Brython*—magazines of a kindred character with the *Cambrian Journal*, but conducted exclusively in the vernacular tongue—continue with unabated vigour to instruct and enlighten the *Cymro uniaith* in matters connected with the History and Literature of Wales.

It gives us also unfeigned pleasure to learn that measures have been taken for re-invigorating the Welsh MSS. Society. Hitherto its operations, for various reasons, had been tediously slow, but we trust that, henceforth, it will not be liable to this accusation, but that it will issue at least one goodly sized volume a year. There are materials enough in the British Museum, as well as in other Libraries, both public and private, throughout England and Wales, to occupy its attention at this rate for several years to come.

We beg to thank those friends who have contributed Papers to the *Cambrian Journal* during the past year, and entreat a continuance of their kind services. *Nid da ond a vo da i arall.*

THE

CAMBRIAN JOURNAL.

ALBAN EILIR.

(VERNAL EQUINOX.)

YSTUDVACH, THE BARD.

Some time ago we inserted in the pages of the *Cambrian Journal* a poem, supposed to be of the sixth century, and written by St. Teilo, which had escaped the observation of the Editors of the *Myvyrian Archaiology*. We have the pleasure to-day of adding to the store of our early literature another poem—hitherto unpublished, at least in its present form—the work of Ystudvach, an ancient bard, whose name is mentioned in the *Chwedlau y Doethion* (*Iolo MSS.* 653) thus,—

"Hast thou heard the saying of Ystudvach,
Whilst carousing with his bards?
A cheerful countenance, a sound heart."

The following anecdote is recorded of him in the *Myvyrian Archaiology*, iii. p. 45:—

"An old bard, named Ystudvach, who was the bard of Constantine the Blessed, saw the eighteen good qualities[1] which had been sung by Cattwg the Wise; and then he himself sang as follows:—

"The eighteen good qualities of Ystudvach,
The bard of Vortimer the Blessed.

1. Brave in battle and trouble.
2. Patient under suffering.
3. Firm his alliance.
4. Wise in council.

[1] Printed in the same page, immediately before those related by Ystudvach.

5. Unostentatious in respect of praise and prosperity.
6. Of an obedient deportment.
7. Of courteous manners.
8. Diligent in business and design.
9. Eager for knowledge.
10. Generous in word, deed, and mind.
11. Pacific in contention.
12. Of a gentle behaviour.
13. Hospitable in his house.
14. Peace loving in his neighbourhood.
15. Chaste in body and mind.
16. Upright in word and action.
17. Of a just life.
18. Merciful to the poor and wretched.

"'Thou hast,' said Cattwg, 'sufficiently triumphed over me.' 'Not so,' replied Ystudvach, 'I tried to get the better of thee, and thou shewedst obedience; therefore thou art the wisest, and to thee belongs the victory.' And the opinion prevailed that Cattwg was the wisest of the wise; but Cattwg would give Ystudvach that reputation."

This, we believe, is all that has ever been printed of Ystudvach's works; and from it we are able to ascertain pretty nearly the time when he flourished. It will have been noticed that, in the introductory portion of the anecdote in question, he is styled the bard of Constantine the Blessed, and immediately afterwards, in the heading of the "Good Qualities," the bard of Vortimer the Blessed. If the epithet "Blessed," applicable to both these persons, did not lead the relator to substitute one for the other by mistake, the only way to harmonize the two statements seems to be that of supposing Ystudvach to have been at different times in the service of Constantine and Vortimer respectively. This might well have occurred, as far as the eras in which the two kings lived are concerned. Constantine was the son of Cynvor ab Tudwal Mwynvawr ab Cadvan ab Cynan Meiriadog, and was elected to the sovereignty of Britain about the year 433. Vortimer was the son of Vortigern, and was elected king of the Britons about A.D. 464, that is, thirty-one years later.

The greatest difficulty, however, arises from the closing remarks, which make him contemporary with Cattwg the Wise, who is known to have lived in the sixth century. Still this is not insurmountable; Cattwg is said to have lived 120 years, and the assertion is in some measure borne out by the great discrepancy in the ages of persons

who shared his instructions. Arthur, at whose court Cattwg was an attendant, is said to have been elected pendragon, or generalissimo, of the British forces, early in the sixth century, according to Whitaker, A.D. 508; but according to Dr. Owen Pughe, A.D. 517. Granting, then, that Cattwg became acquainted with Ystudvach when he was about thirty years of age, and when the bard was in the service of Vortimer, his life would in that case reach the year 554; or even if he had known him at the same age as the bard of Constantine, his death would not take place before A.D. 523, some time after the accession of Arthur. Thus, then, there is no real discrepancy in the above statements, and we may with safety date the productions of Ystudvach somewhere near the close of the fifth century. He would thus be the earliest British bard of whom we have any literary remains. The poem which we are about to introduce was transcribed by the late Iolo Morganwg, out of "The Book of Mr. Lewys, of Penllyn," which was also one of the Tre Bryn manuscripts. It is entitled "Englynion y Bidiau," from the first word in nearly every line, and is in the venerable metre of "Triban y Milwr," or the Soldier's Triplet, the same in which Llywarch Hen has written his poems, which, in many respects, it closely resembles. Indeed, in not a few places it is so utterly identical with the "Englynion Duad" of the Cumbrian bard, as to leave no doubt of the one being to a great extent a copy of the other. For the sake of our purely English readers we give a literal translation:—

ENGLYNION Y BIDIAU

(O lyfr Mr. Lewys, o Benllin, un o lyfrau Tre Bryn.)

1.

Bid grwm bwa bid trwm ieu
Bid gwrdd gorwydd ynghadeu,
Gwesgid crawn gwann yn adneu.

2.

Bid grafangawg iar bid rhydaer glew
A bid lawen cerddgar,
Bid tonn calon gan alar.

STANZAS OF THE BE ITS.

(From the book of Mr. Lewis, of Penllyn, one of the books of Tre Bryn.)

1.

Let the bow be crooked, let the yoke be heavy,
Let the steed be vehement in battles;
Let the sores of the weak be pressed in their holes.

2.

Let the hen use its talons, let the brave be importunate,
And let the lover of songs be merry;
Let the heart assailed with grief be broken.

3.

Bid wenn gwylan bid fann tonn

Bid hyfag gwyar ar onn

Bid lwyd rhew bid lew calon.

3.

Let the gull be white, let the wave be loud,

Let the ashen spear be apt to engender gore,

Let the frost be hoar, the heart be bold.

4.

Bid gyhuddawc ceisiad bid gynnifiad gwydd

A bid gynnwys dillad

A garai bardd nid hardd roddiad.

4.

Let the bailiff impeach, let knowledge be troublesome,

May garments be full and ample;

What a bard loves is not a handsome gift.

5.

Bid amlwg marchawc bid redegawc gorwydd

Bid fab llen yn chwannavc

Bid anniweir daueiriawc.

5.

The knight, conspicuous let him be, and fleet the steed,

Let the man of learning be covetous;

The unchaste, let him be prevaricating.

6.

Bid euein alldut bid disgethrin dryt,

Bid ynfyd rhychwerthin

Bid orchwannawc trwch i drin.

6.

Let the exile be wandering, let the furious be raving,

Let the fool be given to excessive laughter;

Let the desperate be over eager for battle.

7.

Bid wlyb rhych bid fynych mach,

Bid chwyrniat colwyn bid wenwyn gwrach,

Bid gŵyn claf bid lawen iach.

7.

Let the furrow be wet; let bail be frequent,

Let the lap-dog snarl, let the hag be peevish,

The sick be complaining, the one in health be merry.

8.

Bid goch crib ceiliawc bid anianawl ei waedd

O wely buddugawl,

Llawenydd dyn Duw a'i mawl.

8.

Let the cock's comb be red, naturally loud be his voice

From his triumphant bed;

Man's rejoicing God will commend.

9.

Bid lew unben a bid ofwy cen

A bid flaidd ar adwy,

Ni cheidw wyneb nas rhoddwy.

9.

Let a prince be brave, let him visit his people,

And let him be a wolf on the breach;

He will not show his face that will not give.

10.

Bid las lluarth bid diwarth cariad

Bid weiniaid ynghyfarch,

Bid drwg gwraig o fynych warth.

10.

Let the camp be green, let love be without reproach,

Let there be a sheathing of swords at the greeting,

Let the wickedness of woman be subject to frequent reproaches.

11.

Bid hoffder llaw ar ai heirch,

Bid gwynn twr, bid ogrwn seirch,

Bid lyth chwannawg bid rygnawg cleirch.

12.

Bid budr hwch bid trywawd ci,

Bid diofal gwrhydri
Trech gwir na mil o gewri.

13.

Bid wâr arglwydd bid pystylad gorwydd,
Bid hoddion cyfarwydd
Trech un gwir na chant celwydd.

14.

Bid wrm biw a bid llwyd blaidd,

Esgud gorwydd i âr haidd,
Gwesgid grawn gwan yn ei wraidd.

15.

Bid tra byddar bid anwadal ehut

Bid ynfyt ymladdgar,
Dedwydd ar a ŵyl ai car.

16.

Bid fuan rhediant yn ardal mynydd

Bid yngheudawt ofal,
Bid anwiw gair anwadal.

17.

Bid diaspad aele a bid re byddin

Bid besgittawr dyre,
Bid drut glew a bid rew bre.

18.

Bid gynnwrf cad a bid ir cawad

Bid gwilliaid yngorthir
Bid a ddywetto bawb gwir.

19.

Bid lawen meichiad wrth uchenaid gwynt,
Bid tawel yn delaid,
Bid gnawd aflwydd ar ddiriaid.

11.

Let the favour of the hand be conferred on the petitioner,
Let the tower be white, let harness be compact;
Let the glutton covet, let the clergy be interceding.

12.

Let the sow be filthy, let the dog follow scent,
Let valour be secure;
Truth is stronger than a hundred giants.

13.

Let a lord be gentle, let the steed caper,
Let the skilful be affable;
One truth is stronger than a hundred lies.

14.

Let the cow be brown, and the wolf be grey,
Swift the steed fed with barley,
Let the tender grain be pressed at the roots.

15.

Let the deaf be immoderate, the rash be fickle,
Let the fool be pugnacious;
Happy is the man who sees the one that loves him.

16.

Fleet let the racers be on the mountain side;
Let care be in the bosom;
Let the word of the fickle be disregarded.

17.

Let the hurt cry out, the army move quickly,
Let the well fed be wanton;
Let the strong be bold; and let the hill be slippery.

18.

Let the battle be tumultuous, the shower be fresh,
Let the bandits be on the highland;
What all say let it be true.

19.

Let the swincherd be merry at the sighing of the wind;
Let the silent appear graceful;
Let the mischievous be accustomed to misfortune.

20.

Bid buan hydd ar amlyccawd mynydd

A bid braint ar gelfydd

Bid gnawd rhât Duw ar ddedwydd.

21.

Bid dwfn llynn bid lym gwaewawr,

Bid grain cledd glaw wrth awr,

Bid doeth Derwydd Duw ai mawl.

22.

Bid trin yn amcawdd a bid trawdd cerdden

Bid grain glew yn aerflawdd

Bid doeth Derwydd Duw ai nawdd.

23.

Bid amlwc marchawc bid ogelawc lleidr,

Tywyllid gwreic goludawc,

Cyfeillt blaidd bugeil diawc.

24.

Bid hŷar dedwydd bid efrydd gwilliat,

Bid gyfeillawc prydydd,

Bid lluyddawc llaw Dofydd.

Ac felly terfyna.

Ystudfach Fardd ai cant.

20.

Let the stag be swift on the open mountain,

Let privilege be conferred on the skilful,

Let the grace of God be accustomed to rest on the blessed.

21.

Let the pool be deep, the spears be sharp,

Let the edge of the sword shine at the shout of war,

Let the Druid be wise, God will commend him.

22.

Let a battle be vexatious, let the traveller pass on,

Let the lance of the brave be swift for slaughter,

Let the Druid be wise, God will protect him.

23.

The knight, conspicuous let him be, and the thief be sneaking,

The woman that is rich may be deceived;

The friend of the wolf is the lazy shepherd.

24.

Let the happy rejoice, let the lurker be disabled;

Let the poet be friendly,

Let the hand of the Lord be prosperous.

And thus it ends.

Sang by Ystudvach the bard.

Whoever will compare the above with the "Englynion y Duad" will find that there is a general identity running through the greater portion of both poems, the variations being mainly in the order, which is naturally due to the fact that the stanzas are made up for the most part of proverbial sayings, strung together by the metres. Some persons will, no doubt, maintain that the poem we have transferred to our pages is but another version of that of Llywarch Hen. Be it so; they will notwithstanding thank us for it, inasmuch as it presents several readings which are not noticed by the Editors of the *Myvyrian Archaiology*, and some entirely new stanzas. It is very

possible that these triplets had been for some time previous afloat among the people as proverbial maxims, and that Ystudvach and Llywarch Hen only reduced them to writing, each in his own way, as he remembered and understood them. There is one particular in the poem attributed to Ystudvach which inclines us to consider it as older than that of Llywarch Hen—we mean the introduction of the word *derwydd*, druid. This occurs in two stanzas, whereas in "Englynion y Duad," in the only stanza where we might expect it, the word *dedwydd*, happy, is used instead. *Derwydd*, which, in the early history of the Church, seems to have been the word generally applied to the minister of religion, was, after the mission of Germanus and Lupus, much disused in that respect. And though it was never abandoned as the title of one of the bardic degrees, still in popular parlance the term *teuluwr*, or *bardd teulu*, had well nigh dislodged it altogether. This might accordingly have affected the proverbs in question, and turned *derwydd* to a word of no very dissimilar form, *i. e.*, *dedwydd*, by the time when Llywarch Hen made a compilation of such maxims.

HISTORY OF THE BRITISH BARDS.

By the Late Iolo Morganwg, B.B.D.

SCHOOL OF GRUFFUDD AP CYNAN; *alias* OF GLYNN ACHLACH.

(*Continued from p.* 255, *Vol. for* 1859.)

As more immediately connected with the history of this school, I must expose a wilful mistake of Mr. Walker, the historian of the Irish bards. I say *wilful*, because I cannot think so meanly of that gentleman's understanding as to believe otherwise of it, and when the alternative is unavoidable there are but few who would not rather be called knave than fool. His words, p. 103, are thus:—

"Caradoc (of Lancarvan), the Welsh historian, says that 'Gruffudd

ap Conan, when he determined to regulate and reform the Welsh bards, brought over with him from Ireland many Irish bards for this purpose.' "

What an Irish blunder ! but I fear that it is something worse. One of Dr. Powel's notes to his translation of Caradoc is as follows, pp. 191, 192. Speaking of Gruffudd ap Cynan,—

" He reformed the disordered behaviour of the Welsh minstrels by a very good statute, which is extant to this daye.

" There are three sorts of minstrels in Wales.

" I.—The first sort, named *Beirdh*, which are makers of songs and odes of sundrie measures, wherein not only great skill and cunning is required, but also a certaine natural inclination and gift, which in Latine is termed *Furor poeticus*. These do also keep records of gentlemen's arms and pedigrees, and are best esteemed and accounted of among them.

" II.—The second sort of them are plaiers upon instruments, chiefly the harp and the crowth, whose musicke, for the most part, came to Wales with the said Gruffudd ap Cynan, who, being on the one side an Irishman by his mother and grandmother, and also borne in Ireland, brought over with him out of that countrie divers cunning musicians into Wales, who devised in a manner all the instrumental music that is now there used, as appeareth as well by the books written of the same, as also by the names of the tunes and measure used amongst them to this daie.

" III.—The third sort, called *Atcaniaid*, are those which do sing to the instrument plaied by another, and these be in use in the countrie of Wales to this daie."

Wonderful, indeed, must be the sagacity of that man who can discover from anything that has been here said that Irish bards came over from Ireland to teach or reform the Welsh bards. According to Mr. Walker's account, the Irish bards played also on musical instruments, or were musicians as well as poets. I hope for his own credit that he will admit it to have been so. Now we shall see the consequence.

It appears, from what Dr. Powel's notes say, that the first order of Welsh minstrels were called poets, or as he says, makers of songs and odes, and also genealogists, and of all the three *distinct*, not blended professions, were the best esteemed and accounted of.

Of the second order, who were performers on musical

instruments, and *not bards*, Dr. Powel says that their music, and that only, as appeareth by the names of the tunes and measures, came from Ireland, but not the instruments, for these had for ages been previously known to the Welsh.

The bard was not a humstrum as well as a poet in Wales, but a very different and very superior character. In short, he was strictly forbidden the practice of instrumental music, as the harper and crowder were also forbidden to exercise the functions of the bard.

But some of the Welsh writers, though not Caradoc, admit that Gruffudd ap Cynan introduced something into Wales from Ireland. It is from these writers that Dr. Powel compiled his very correct note.

In the Llandegai copy of the statute of Gruffudd ap Cynan we have the following passage; it would be well for Mr. Walker's system if he could contrive to suppress it:—

"The *poets*, otherwise termed *bards*, and *men of vocal song*, and of *information*, were from the country of Wales aborigine, and it was from them that the Hiberians derived their vocal song, and its scientific principles of song. The men of instrumental or of string music came from Ireland in the time of Gruffudd ap Cynan, and of King Stephen, and the regulations that were made respecting these were subjected to those of the bards, or men of vocal song, and for this reason; no degrees in music can be conferred but in the meetings or sittings of the men of vocal song, for it is not incumbent on the men of string music to read the Welsh language and to write it correctly; for which reason they do not possess the essential and requisite qualifications for preserving the memorials and knowledge of the laws and regulations to which they ought to be subjected."

There is excellent sense and very sound reason in this passage, and we are informed why, and for what reason, the men of string song are considered as of inferior respectability, and rendered subordinate to the bards, or men of vocal song, because it is to be supposed from the nature of their professions that they cannot read the Welsh language and write it correctly; but without this indispensable qualification none could be admitted a bard. It was necessary that a bard's wit should be in his brain,

but if the man of string song had wit at his finger's ends it would do very well.

In this history I have availed myself of a very easy opportunity of correcting the almost innumerable mistakes that have long distinguished the history of Wales for its absurdities, to detect the glaring, and, I am certain, wilful, falsehoods that disgrace it: let it not be supposed that I utter this either ignorantly or inconsiderately.

I have endeavoured to introduce in it as much poetical and otherwise literary criticism respecting the Welsh literature as I possibly could, without leaping over the bounds of history.

And above all, I have strained every nerve to render it a vehicle of sound and impressive morality.

My account of the first settlement of the Saxons in Britain is from our most ancient and most authentic Welsh manuscripts. It differs widely from those accounts with which all our printed histories, whether Welsh or English, have hitherto furnished us. I, however, believe it to be the truth, and believe that this truth has a tendency to extinguish that animosity towards the Saxons (Saeson), for so in Welsh we call the English still, which many of my ignorant countrymen, in the interior of Wales, where but very little English is spoken, still entertain.

I have on all occasions strenuously endeavoured to keep clear of such political sentiments as apply to the present times; but in a few instances I could not avoid giving something of my opinions; others may think as they please of them, but they are the convictions of my understanding after the most mature consideration; they are the dictates of my own conscience; let those who animadvert upon them keep their consciences awake; but the sentiments of one who, like me, cannot on any pretence admit of wars, of lifting the sword against any human being whatever, can never be very dangerous.

As a mere narration of events and facts, this history will not be found exuberant of our old bards. We have but very little knowledge of the occurrences of their

lives. They appear now amongst us only in an intellectual mode of existence. It is, of course, the bardic intellect that is properly the object of this work. This intellect I have endeavoured to trace up to its origin, and, through its medium, have endeavoured to take a view of that state of society, I may say of the world, wherein it commenced, and thence to retrace it down through all its subsequences of age and circumstance to the present time; to view it in all its exaltations and depressions; through all its changing appearances, as acted, or acting upon, in all times and under all the accidents that befell it; to exhibit all the peculiarities of its character, and the various effects it had, from time to time, on the nation amongst whom it has subsisted for more than three thousand years.

Parties will feel some alarm as they ramble over my book; but they will find, if they suspend their prejudices for a while, that I am of no particular party; yet I have endeavoured to furnish my sentiments with a lash that will fall, I hope, with some effect on the brawny shoulders of some parties who are not so far hardened in wickedness as to become absolutely callous. Hear ye kings, and give ear O ye rulers of the earth ! ! !

[After three or four blank leaves the author resumes his subject.]

In the foregoing passage, and note preceding it of Dr. Powel, nothing appears more clear than that the bard and the musician were different characters, and of distinct professions. The following passages from the same statute make it more clearly so:—

"It is secured that none shall engage in two professions, or practise two arts, such as poetry and music, or playing upon the harp, or employ themselves in any trade or science, but that which is their own, on pain of being deprived of their immunities, and of losing all the benefits of their professions, until they became conformable to the laws."

If, as Mr. Walker says, the professions of poetry and music were inseparably united in his bards, it will follow that the Irish and the Welsh bards were very different characters—things of very different institutions. Had Irish

bards (if Ireland had any bards at that time) been brought over by Gruffudd ap Cynan to act in part with him, relating to what he was about to establish in Wales, they would have proposed something like their own institution; but the little bardic code of Gruffudd ap Cynan was a very different thing, and whoever were the agents of its establishment, the Irish bards were not, and had nothing to do with it. The truth is, the statute of Gruffudd ap Cynan professes itself to be only a revival of the ancient laws and institutions for regulating the bards, not a new thing, much less an Irish-sprung thing, as we see clearly evinced by its not being a code of blunderism. The Welsh bard was not permitted to practise music professionally; he most probably might for his private amusement, but this will prove (in the language of Paddy) nothing at all at all. If a bard, in the violation of this law, practised music, he was degraded, deprived of the power of exercising his functions of bard and memorialist, for these were two professions inseparably united. The statute adds,—

"The bard must be able to read the Welsh language, and to write it correctly; he must also be well acquainted with the laws that regulate men of vocal song, and the men of string music. He should be of good learning, of good memory, and of good morals."

Another clause of the statute says that, when a bard composed a song or ode in honour of any distinguished person, he should not send it by a man of string music; this was esteemed degrading to the bard, and disrespectful to the personage to whom it was sent or addressed. Walker again has something curious.

"The Irish bards had not been long in Wales when there occurred an opportunity of displaying their skill. In the year 1176 a great feast was made in the castle of Cardigan, by Rhys ap Gruffudd, to which all the poets and bards of Wales were invited. Here poetical contests were held, in which the bards of North Wales (among whom it is natural to suppose our countrymen were predominant) won the prizes."

"It is natural to suppose!" It is fact, but not very natural, that some suppose what is glaringly untrue, where facts are not positively declared. It is natural

enough for national prepossession to suppose in its own favour. The clearly recorded fact is that only the bards and musicians of Wales had been invited to the feasts at Cardigan Castle in 1176, where the bards of North Wales won the mastery; or the men of vocal song of North Wales, as Caradog terms them; but the men of music of Prince Rhys's own household excelled all others. If there were any from Ireland at these contests, they must have been men of music, who are expressly called harpers, fiddlers, or crowders, and pipers, by the historian who, in contradistinction, terms the men of vocal song poets; but harpers and crowders were not received and respected as bards by Prince Rhys. If there were any poets from Ireland there, they must have been skilled in the Welsh language and bardic literature—must have been admitted as bards of the Welsh institution. Of course though Irish *men*, they were not Irish *bards*, for such bards Ireland never had, at least we hope so, for the credit of Mr. Walker, for he would feel very awkwardly if, on proof of the existence of such bards, his book should turn out to be a mere humbug.

That the Irish had poets and musicians is certainly true; that they had some ancient regulations and institutions for the cultivation of those arts is admitted, at least for argument sake; but that such institutions were in anything similar to the druidic or bardic institutions of Britain, does not in the least appear; they are obviously of a very different origin, founded on very different principles. Even the words druid, bard, &c., as Irish terms, occur not in Mr. Walker's book, or any terms that are in any degree similar, or can be supposed to have any etymological affinity with our British terms; thus for the technology, we may also say of our British bardic theology, mythology, bardic discipline, and of the bardic literature in general, that nothing of these things have the least affinity in terms or principle with anything of Ireland. Music, as I have already shown, is with us a very different thing from bardism; but of our music it is not clear to me that we derive anything, except a few

tunes from Ireland. (Compare both institutions in terms, principles, and polity.)

One Jones, who most curiously nicknames himself bard and harpist to the Prince of Wales—poor Prince! how many coxcombs are there of this, that, and t'other thing, to the Prince of Wales, to the King, &c. What impudence!

This Jones, however, has heaped a mixen in the guise of a pretty large book, a jumble of inconsistencies and falsehoods, begged, borrowed, and stolen, from every quarter whence he was able so to collect them. He, like Mr. Walker, has made his bards humstrums as well as rhymers, and this in direct and intentional violation of the most obvious truths that stared him in the face, in hundreds of authentic Welsh manuscripts that were before his eyes.

We have some hundreds of elegies on bards, of every age, from the tenth to the sixteenth century. The writers of those elegies are very particular, and minutely so in their mention of the learning and abilities of the deceased bards; but I have never met with any mention of his being a performer on any kind of musical instrument, or anything in the most distant manner alluding to any such practice; but his great skill in the Welsh language, in the principles of its poetry, versification, &c., his knowledge of the bardic institutes, the bardic traditions or memorialities, of history in general, of genealogies, of theology, of morality, of the arts of pacification, are very amply detailed. We have also elegies on harpers, crowders, &c.; they mention their musical skill, their performances on the harp, the crowd, &c., but not a syllable of their being bards, poets, or men of vocal song.

It is one of the grand blunders of the age to believe and assert that the British bards were, as well as poets, performers on the harp. This mistake originates probably in the account which, in Homer, appears of Demodocus, who is represented as a poet and musician; and many a good Grecian, many a one learned in Homer, will frequently be found to be in everything else one of

the most ignorant fellows under the sun. The ancient English minstrels are also said to have united in them the professions of poetry and music; but the learned Bishop of Dromore, in his ingenious essay on the *Ancient Minstrels*, pp. 23–29, informs us that the poet and musician were different persons, of two different professions.

The troubadours of Provence were poets, and otherwise literary, not musicians; the jongleurs, on the contrary, were minstrels, or performers on musical instruments. And if in a few instances both professions appear to have been united in the same person, it was considered as very irregular—not an institutional practice; for these two different professions seem clearly to have subjected themselves to a system that had tacitly formed itself into a regular institution; and such perhaps is the origin of every institution. It had, by a series of natural occurrences and concurrences, fallen together, one part as it were attracting the other to it, before it had been premeditatedly noticed. Laws might subsequently establish formally what had been found by experience beneficial or interesting.

It may, however, be correct, that in some institutions, whether premeditatedly, or as it were fortuitously formed, the poet and musician were united in the same character or profession. This appears to have been the case with Runic scalds, who were at once the theologers and moralists of their countrymen, in whom the characters of historian, genealogist, poet, and musician, were all united, and perhaps it was the same in Ireland; let it, however, be inquired whether Ireland in these things derives not more than has been hitherto acknowledged from the Danes and their scalds, who settled therein.

In the poetry of our more ancient schools, we find theological and moral sentiments that are extremely beautiful, and expressed in neat, and, at the same time, nervous language, but with a chasteness of figure and trope that induces us to think that our bards had taken lessons of elegance and good taste from the Roman writers, with whose works they must have been well

acquainted during the four centuries at least that their country had been a province of the Roman empire; and one of the principal Roman colonies was in Wales, Caerleon; but the glaringly bold metaphors, similes, and general imagery of the school of Gruffudd ap Cynan are so strikingly of the same character as what we find in the scaldic poetry, that no doubt can remain of its being thence derived. Nothing of the kind had ever before appeared in the Welsh poetry. The scalds call the tongue "the sword of words."[1] Dafydd ap Gwilym calls the tongue, "Cleddau cerdd celwyddawg coch," and "Llafn milain," *i. e.*, the sword of song, lying red thing, blade of brutality. The scalds term a ship "the horse of the waves."[2] Cynddelw says,—"Gwyddfeirch tonn torrynt yn ertai;" the wooden steeds of the waves were broken at low ebb. And Llywarch ap Llywelyn has—"Meirch Mordwy uwch mawrdwrf tonniar;" the steeds of the sea on the loud roar of waves. And numberless instances of this nature might be given. These modes of expression were most certainly introduced into the Welsh poetry by the school of Gruffudd ap Cynan.

The scaldic principles of versification were also introduced into Wales by this school. It established alliteration as a requisite of verse, and also another peculiarity of verse called, in Welsh, *cynghanedd lusc*, which consists in having a correspondent sound of vowels, or consonants, between the syllable of a preceding pause, and the last syllable but one in the verse, in Welsh thus,—

"Ae gwellygiaw PWYLL rytWYLLo."—*Gogynf*, 299.
"CAR yn cyhuddaw ARall."—*Tudur Aled.*
"Y fERCH ni chwsg ai ciwERCHyd."—*D. Gm.*

And in Icelandic thus,—

"Austur LONDum for UNDam.
AVALDur sa er gof SKALDum
Slydur TUNGur let SLINGra,
SVEKD leiks reigen FERDar."
—*Ex. Von Troil's Iceland.*

[1] Mallet's Northern Antiquities, i. p. 395. [2] Ibid.

And Olaus Wormius gives the following specimen of it in Latin :—

"ChrISTus caput nOSTrum
CorONet te BONis."

It will, I am pretty confident, be a difficult thing to find any instances of similar characteristics of verse in any Welsh poetry before the time of Gruffudd ap Cynan ; or, if something of such a nature may be found, it will, I trust, appear always to be a thing of chance rather than of intention.

The learned Bishop of Dromore, one of the most candid writers that ever existed, has, in his remarks on a passage in the *Edda of Snorro*, the following observation (pp. 197, 198, &c.) :—

"I am led to think that the later Welsh bards might possibly have been excited to cultivate the alliterative versification more strictly from the Scalds, and their imitators the Anglo-Saxon poets, because the more ancient British bards were nothing near so exact and strict in their alliterations as those in the middle and later ages; particularly after the Norman conquest of England, and even after Edward the First's conquest of Wales. Whereas some centuries before this the Icelandic metre had been brought to the highest pitch of alliterative exactness. This conjecture, however, that the Welsh bards borrowed anything from the poets of any other country, will hardly be allowed me by the British antiquaries, who, from a laudable partiality, are jealous of the honours of their countrymen; nor is it worth contending for; it is sufficient to observe that a spirited emulation between the BARDS and the SCALDS might excite each of them to improve their own native poetry, and to give it all that artificial polish which they saw admired in the other language."

On this passage his lordship has the following note :—

"A very learned and ingenious British antiquary thus informs me, —'Our prosody depends entirely on what you call alliteration, and which our grammarians term "Cynghanedd," *i. e., Concentus, vel symphonia consonantica.* This at first was not very strict, for the bards of the sixth century used it very sparingly, and were not circumscribed by any rules. The bards, from the Norman conquest to the death of Llewelyn, our last prince, were more strict; but from thence to Queen Elizabeth's time, the rules of alliteration were used with great nicety, so that a line not perfectly alliterative is condemned as much by our grammarians as a false quantity by the Greeks and Romans. I can by no means think that our bards have borrowed their alliteration from the scalds of the North, for there are traces of it in some very old pieces of the Druids, still extant, which I am

persuaded are older than the introduction of Christianity, and were composed long before we had any commerce or intercourse with the inhabitants of Scandinavia, or of any branch of the Gothic race whatever, and I believe before the Roman conquest.'"

I wish for the honour of my country that there were a little more truth in what this Welsh correspondent of Dr. Percy says, for I feel a little of that partiality to my native land and language which his lordship politely honours with the epithet of laudable; but I have also some partiality for truth. "A Scotsman," says Dr. Johnson, "must be a sturdy moralist indeed, if he loves not Scotland better than truth." How justly might he have said the same thing of every Welsh antiquary that has hitherto appeared in the world.

"The bards of the sixth century used it very sparingly," says Mr. Evans; for I think it was he, though his name is not given; all these assertions are in his mannner. But let me ask in what pieces of any bard of the sixth century was alliteration ever used otherwise than in a line of mere chance. There are traces of some very old pieces of the Druids, which are older than the introduction of Christianity—before the Roman conquest.

I have seen, I believe, as much of the ancient Welsh poetry as any man living, and, I believe, much more than ever Mr. Evans saw, and I never met with anything that appeared older to me than the fifth century; but of whatever age they may be, they most certainly are not alliterative, otherwise than in a line by accident.

But admitting that some of our oldest ethical triplets might be of a date anterior to Christianity, and even the Roman conquest, yet to assert them to be in any degree alliterative is so glaringly an untruth that any child that could, not indeed read, but only look at the Welsh triplets written on paper, must have seen the contrary. Those old things are in a very simple and very rude kind of verse, ending generally every line in polysyllabic words with single rhymes; and the language is also much more rude, or at least more simple, than anything in the poems of the sixth century, having no rhyming pauses,

such as we find in the works of Aneurin, Taliesin, Merlin, &c. And it is those pauses, and not consonantal alliteration, that were the embellishments of verse in the sixth century, and down to the eleventh.

The learned bishop is perfectly correct when he says that the scaldic alliteration had arrived at its height of perfection long before anything of the kind appeared in the Welsh poetry. How unfortunately did he apply the epithets, "very learned and ingenious" to the man who could assert the contrary—on one who *well knew* that he was giving such information as was not true. How many truly learned and ingenious literary gentlemen applied to Mr. Evans, and to his *fib-monger*, Lewis Morris, for information relating to Welsh literature and Welsh antiquities? and how many of the most glaring falsehoods have they had in return from those fellows, who never turned their thoughts to anything relating to the ancient Welsh manuscripts, but to that fruitless endeavour of vindicating Geoffrey of Monmouth's romance? This was the labour of their whole lives; of the more ancient principles of our versification they appear to have known nothing at all, otherwise they would never have referred ethical triplets, that were beyond a doubt written in the fourteenth, to a period anterior to Christianity, or the Roman conquest; for this, with Mr. Edward Llwyd, who also knew nothing of the Welsh versification, they did. Evans and Morris had some, but indeed very slender knowledge of the versification of later ages, even not enough to enable them thence to judge of the authenticity of a poem only two hundred years old. This may be deemed bold in me; it is so; it is high time for somebody to be so; and on the assertions that I here make I risk my character as a man of veracity in opposition to all the puny brood of Welsh critics, who, for their own credit, I hope, know something more of their Greek and Latin than they do of anything that is Welsh.

Mr. Evans adds, speaking of our old triplets, "they mention the *oak*, *high mountains*, and *snow*, with honour. Those are certainly remains of the pagan creed." My

observation must be that there is not a word of truth in all this. The *snowy mountains* it is true are mentioned, not with any view to honour them, not with any reference to a religious creed, but on a very different idea, on which I have offered my conjectures elsewhere. But where is the *oak* mentioned otherwise that as the largest, most useful of our forest trees, the noblest object in our woods and fields, just as English poets mention it?

The field of Welsh antiquities has been, by those who in a more proper sense *hognosed* it up than cultivated it, sown, thickly sown, and planted with the rankest and most pernicious weeds. To eradicate these I find will be a hard labour; but I must endeavour to ring their noses, and if possible, to check their depredations. I am ready prepared for the obloquy that awaits me.

Lewis Morris, in his *Celtic Remains* (under *Achlach*, p. 78), gives the following account:—

"ACHLACH.—Glynn Achlach, in Ireland, where in 1096, under Mwrchan and Gruffudd ap Cynan, the Irish and Welsh musicians met, and settled the rules of composition."

In this short account we have no mention of bards or poets being there; and in the old MS. tracts on instrumental music, all of them without a single exception that I have hitherto met with represent the meeting in Glynn Achlach as one of musicians only; and in all the copies that I have yet seen of the statute of Gruffudd ap Cynan (excepting the very modern and interpolated copy of Llandegai), there is no intimation given of its having originated in Glynn Achlach. There is no mention of such a place in it, or of any other place in Ireland.

After all, the copies of this statute, now in existence, are obviously of a much later period; the language, idiom, and words of English etymology clearly evince this. What ancient copies may be hitherto undiscovered in ancient unexplored libraries I know not. In many Southwalian copies it is asserted that this little system (and it is a very good one) was drawn up by Llawdden, at the desire of Gruffudd ap Nicholas, for the use of his bardic establishment at Caermarthen, in 1452. The lan-

guage is obviously of that age; it is peculiarly adapted to the manners and political circumstances of that period, to the state of the Welsh poetry and its principles of versification in that age; and notwithstanding the minute and long continued inquiries that I have made, I have never heard of a single copy that appears to have been written before that period. That Llawdden might have some broken fragments of either written documents, or oral traditions, may be very possible, is indeed highly probable, and those attributed to Gruffudd ap Cynan; but if he had ever instituted any regulation for the bards, it must appear very strange to all that neither the historians of that age, or either of the numerous Northwalian bards of the court of Gruffudd ap Cynan, allude in the least to any such thing; but the instrumental musicians have always uniformly mentioned the musical meeting in Glynn Achlach, and of the regulations therein made; but this is always exclusively of everything relating to bards or poets. That these regulations originated in Ireland is evident from the technology of the system there adopted and established; almost every term is purely Irish, and not understood etymologically by Welshmen; but nothing of such a cast appears in the bardic regulations; the professed and copious biographer of Gruffudd ap Cynan is absolutely silent on this point. We admit that Gruffudd ap Cynan appointed good regulations for musicians. Bleddyn ap Cynfyn before him made laws for the regulations of genealogies; genealogy was a part of the bardic profession. A MS. tract, attributed to Caradoc ap Lancarvan (not his more generally known history), says that Rhys ap Tewdwr made laws for regulating the bards, and that they were inscribed on stone tablets in front of his palace. I admit the authority of this MS. is doubtful, but it is certainly more admissible in history than the absolute silence of all writers, whether in prose or verse, respecting Gruffudd ap Cynan. A junction possibly of what those three princes did might have been the materials with which Llawdden formed his little neat code of bardic laws.

AN ACCOUNT

OF THE THIRTEEN KNIGHTS WHO CAME TO GLAMORGAN IN THE TIME OF IESTYN, SON OF GWRGANT.

(From the Book of the Rev. Mr. Thomas Basset, of Llan y Lai, Glamorgan.)

TRANSLATION.

A REGISTER of the names of the thirteen knights who came into possession of the country of Glamorgan, which is called Morganwg. The time when they came, and the reason of their coming, were thus :—

Sir Robert Fitzhamon was general over the foreign soldiers ; and their names were as follow :—

1. Sir Robert Fitzhamon.
2. Sir William de Londres.
3. Sir Richard de Granville.
4. Sir Robert de S. Quintine.
5. Sir Paganus de Tuberville.
6. Sir Richard de Seward.
7. Sir John le Fleming.
8. Sir Peter le Soore.
9. Sir Oliver de S. John.
10. Sir Reginald de Sully.
11. Sir Gilbert de Humfreville.
12. Sir Lawrence de Berkrolles.
13. Sir William le Esterling.

In the seventh year of the reign of King William Rufus, A.D. 1094, a contention arose among the Welsh princes. At that time Iestyn, son of Gwrgant, was lord of Glamorgan, and resided at Cardiff; and Rhys, son of Tudur the Great, Prince of South Wales, resided at the White House upon Tav, on the southern side of Caermarthenshire. The contention originated in the words of the Welsh bards and minstrels, who were in the habit of visiting the houses of the princes for the purpose of singing their recitatives, odes, and songs, in praise of the princes, vocally and accompanied by the harp. They went their circuit, in particular, once a year, and thus did the bards uphold the Welsh language. Indeed, according to the Law of Howel the Good, they honoured the Prince of South Wales and his palace above the other princes and other palaces ; which law was sealed, fixed, and carved in stone over the door of that house, because the Prince of South Wales was the first of all the Princes of Wales. And the most distinguished place was the

White House upon Tav, according to the provisions of Howel the Good, who formerly was the chief ruler of Wales; and he was wise, and surpassed his contemporaries in all legal matters; and because he had ordered that the law which he had enacted should be engraved on stones, forming the front of his palace, at the White House upon Tav, many people resorted thither; for when the law might be lost in every other place, it could be found there. And it was to the White House upon Tav that the bards and minstrels went for knowledge of the laws relating to themselves, in respect of compiling and preserving pedigrees, and the manner of demeaning themselves so as to please the chieftains, gentry, and true men of Wales, and of properly eulogising and celebrating in song every rank and station of men.

When the bards and minstrels came to the house of Rhys, son of Tudur, that is to say, to the White House upon Tav, from Glamorgan, they were very courteously and hospitably entertained, and they thanked and praised him on the twenty-four metres of vocal song.

Rhys, son of Tudur, was a man of fair and comely aspect, sensible in speech, and of a liberal disposition; but his wife was plain to look upon, of a sour disposition, and hard-hearted. Iestyn likewise was sour, severe, and hard-hearted, but his wife was of a fair and comely form, wise in conversation, and of a liberal disposition. Her name in Welsh was NEST, in Latin HONESTA. Thus the bards and men of song, on their circuit of minstrelsy, came from the house of Iestyn, son of Gwrgant, to the house of Rhys, son of Tudur, and Rhys treated them hospitably; honoured and presented them with gold and silver in return for their act in singing his praise. They then greatly commended the wife of Iestyn, and related her praiseworthy qualities, so that the Prince Rhys much desired to see her. Rhys accordingly sent messengers, who were honourable men, to the lord Iestyn and his wife Nest, requesting them to come half way to meet him, namely, to the town of Castell Nedd, twenty-four miles from Cardiff, and the like distance from Caermarthen.

Each prince had a large household, and there was a great host of lords and gentry, also of youths, that met in that place; and at the first meeting they mutually saluted one another with every expression of love and joy; so did the princes and princesses, and their attendants on both sides. Then Rhys, when he observed the beauty of Nest, her chaste conversation, and her knowledge, so that he could in no way match her fairness and wisdom, became enamoured of her; for she surpassed all the description given of her by the bards. Rhys therefore frequented the company of Nest daily, and at last, after much playing and singing, Rhys made known to her his unclean desire, and requested her compliance; but she persuaded him by this remark, that she would not consent until they could meet with a place of concealment, that no one might entertain suspicions respecting them. By this observation she succeeded in putting him off for one night; but the next night he visited her in her room, with a view of possessing himself of her person, when she excused herself on the score of being unwell. At length she thought it would be better for her to leave the place than to try to answer the prince again, for fear he should rush in and carry her away by force, against her own will. Accordingly, she and Prince Iestyn, and all their attendants, with their horses and equipages, went their way, and before daylight on the following morning they had gone over ten miles on the road to Cardiff. When Prince Rhys saw that they had secretly departed, and had gone away by night, he was very indignant. However he said nothing to the inhabitants of Castell Nedd, but having kindly taken his farewell of them all, he returned towards Caermarthen. Meanwhile he was meditating and planning how he could revenge himself upon Iestyn and the men of Glamorgan, on account of this slight, and the sudden departure from Castell Nedd. He prepared to wage war against Iestyn, son of Gwrgant, and the men of Glamorgan, and the pretext which Rhys took was this, namely,—the nobleness and precedency of their respective countries, their boun-

daries and extent. Therefore Iestyn sent intelligent and wise men to inquire into the matter, and to seek to re-establish neighbourly peace and concord between them; but herein he did not succeed. Upon this Iestyn understood that Rhys meant ill. Therefore Iestyn and the men of Glamorgan met together to consult on the subject, and they then saw, since they could not obtain peace, that they were not in a position to fight against Rhys, for that he had five countries, whereas they had only one; besides, Rhys had much better soldiers and commanders than they had. Iestyn therefore proposed to send to his nephew, his sister's son, in London, who was called Einion, son of Collwyn, and who, when Rhys took possession of his father's country, that is, Aberteivi, was compelled to flee to the king's court in London, where he was hospitably treated, and received the name of Aberteivi Chief. Accordingly Iestyn sent to him a letter, requesting that he would lend him assistance in consideration of a sum of money; and promising, if he did so, that he should have his daughter for a wife, and a dowry of five hundred pounds a year with her. The daughter's name was Gwladys. When Einion saw his uncle's messengers he was heartily glad, because it gave him an opportunity of revenging himself upon Rhys for having seized his patrimony. Einion therefore went to the king's forces, and spoke to the general, Sir Robert Fitzhamon, promising him money if he would accompany him into Wales, with a view of assisting his uncle against Rhys, son of Tudur. He replied that he would, provided he first laid the matter before King William Rufus. When the king heard it, he was glad that there was a contention among the Welsh chieftains, thinking that he could plant the Normans in their stead, as was the case formerly with the Saxons, after the Britons had admitted them among themselves; wherefore the king permitted them to aid the Lord Iestyn, son of Gwrgant. Then Sir Robert and his twelve knights, with a strong force of infantry and cavalry, came quickly to Glamorgan, and sought the men of Rhys; and Iestyn, son of Gwrgant, received them

affectionately, and with exceedingly great joy. So they proceeded through the county of Brecon, and met the men of Rhys, son of Tudur, at the point called Hirwaen Wrgan, within Glamorgan, and close to Brecknockshire; and there they began to fight, and they fought long, without knowing who would prove victorious, for both parties were powerful and cruel. At length, however, Iestyn obtained the victory, through the great help and might of the strangers. Thereupon the Prince Rhys fled, but they captured and beheaded him, and killed all his followers as far as they could; and that place was henceforth called *Pen Rhys* (Rhys's head), and the mound, in which Rhys and his men were buried, was called *Bryn y Beddau* (the hill of the graves), and the said Hirwaen Wrgan, which was the name of the place where they began to fight, was called *Tonn Rhys* (the sward of Rhys), where the army of Rhys was stationed. Where they fought was full of quarries and untoward rocks; and thus Iestyn conquered the Prince Rhys, and all his men. Then Iestyn turned his face towards the richest vales in the country; and at the point by Pont Faen (Cowbridge) he paid the men their wages, some in gold and some in silver, and from henceforth that place was called *Y Filldir Aur* (the gold mile).

The strangers then departed greatly pleased, and Iestyn returned home, and the men of Glamorgan went to their respective places. The strangers travelled hard through Monmouthshire on their way towards London.

Einion then went to the Lord Iestyn to demand his daughter and her dowry, according to promise; but Iestyn answered him foolishly, and would not give them, seeing that Rhys had perished, and that the strangers had taken their departure. Then was Einion exceedingly sorrowful, and went after the strangers, and overtook them at a place called *Pwll Meurug*, a short mile from Trecastell Gwent, and requested a brief conversation with them, when he told them of Iestyn's conduct; whereupon they promised to compel him to abide by his engagement, returned, and as soon as they came into the country, put all to the

fire and sword. As soon as information of this reached Cardiff, Iestyn feared greatly, especially when he saw Einion as one of the leaders arrayed against him ; and he escaped in a small vessel into Bristol ; and afterwards retired into a monastery there, where he died upwards of 120 years old.

Then Sir Robert Fitzhamon quickly gained all the strongest towns, and most powerful castles, where the men of Iestyn were defending themselves and their property, and where all the chieftains were assembled ; but they were all imprisoned by Sir Robert Fitzhamon, and Einion, son of Collwyn, who would not release them until they had bound themselves by hard conditions, namely, to leave the whole of the territory, and the best of the lands of Glamorgan, to these strangers ; and to accept Sir Robert Fitzhamon as their sovereign prince, instead of Iestyn, son of Gwrgant.

Then the strangers divided the country among themselves ; but to Einion they gave the cantrev of Senghennydd ; and Robert Fitzhamon kept the best possession in the country as his own freehold ; and his twelve knights had among them all the best places, as will be shown further on.

Thus were many obliged to quit their houses and possessions, and to see others usurp them by force and against law, and several lost their lives ; nor were any allowed to retain any portion of their property, but such as took an oath of allegiance to Sir Robert Fitzhamon and his knights. Herein is seen a fair warning of the way in which God pours His heavy vengeance and judgment on such as practise treachery and deceit in country and government, as well as a fair warning to future generations, lest they should, having committed such offences, be cast away in like manner ; and a warning to all kings, and princes, and sovereigns of country, that they do not wage war without just cause, lest God should war against them, and take from them all they have, and give it to unlawful strangers and aliens.

SIR ROBERT FITZHAMON,

chief of the strangers, took the town and castle of Cardiff, and all the lands appertaining thereto. The town of Bont Faen also, and its castle; and the town of Llanilltud Fawr; and the castle of the town of Beauford, and all the surrounding lands, for the maintenance of his household, his servants, and horses. Also the town and castle of Cynffig, where at times he held his court. He kept also all the havens of the sea, and all the observatories, and other fortifications, where he placed the infantry and cavalry that had accompanied him.

He partitioned to the twelve knights their respective portions, on condition that they should pay their acknowments to him every month, and sleep a night each in a room at the castle of Cardiff, for there were twelve rooms outside the wall of the baily of Cardiff castle, that is, a room for each. The vestiges of those rooms are seen to this day.

Sir Robert had no issue except an only daughter, whose name was Mabilia in Latin, Mabli in Welsh. She married Robert Consul, Earl of Gloucester, a natural son of King Henry the First; and they had no children but one daughter, an heiress, who married Gilbert Clare, Earl of Hereford, and, in right of her, Earl of Gloucester, and Prince of Glamorgan; and thus the territory remained in possession of their descendants until the fifth generation, under the name of Clare. At length, however, there happened to be a war in the time of Edward the Second, King of England, between him and the Scots, when the fifth Earl of Clare was killed, being a young man, without issue. Then the principality of Glamorgan, and the two earldoms, fell in right of heritage to his young sister, whose name was Elinor, and she married Hugh Spencer the younger, but they had no sons save one only, who was likewise named Hugh. He died childless, whereupon his cousin, who was called Edward Spencer, succeeded to the principality. This person had a son named Thomas, who was heir to the principality of Glamorgan; and to that Thomas was born a son named

Richard Spencer, who became a prince, but died before he was of mature age. After him his sister Isabel inherited Glamorgan, and married Sir Richard Began, Earl of Worcester, and after his death, having left no issue, she married Sir Richard Began, Earl of Warwick, and their son, named Henry Began, inherited after them, but he died without leaving an heir except his sister. She married Sir Richard Neville, Earl of Sarum, who became in her right also Earl of Warwick. Her name was Anne. They had two daughters; the one was named Mary, who married George, Duke of Clarence, and in right of his wife, Prince of Glamorgan; the other daughter was called Anne, and she married Edward, Prince of Wales, son of Henry the Sixth, who was slain at Newsbury. After that she became the wife of Richard, Duke of Gloucester, who was subsequently King of England, the same that was called Richard Crookback, and Richard the Third. He was killed on the field of battle, when fighting against Henry, Earl of Richmond, who won the crown in that battle, and who is called Henry the Seventh. He bestowed the principality of Glamorgan upon his uncle, Jasper, Earl of Pembroke, who died without an heir; and therefore the principality of Glamorgan reverted to King Henry the Eighth, who united it to the crown of England, and gave the lands belonging to the castle of Cardiff, and the barony of Glamorgan, to William Herbert, the present Earl of Pembroke.[1]

To the twelve aforementioned knights Sir Robert Fitzhamon gave the castles and lands spoken of as follows:—

I.—SIR WILLIAM DE LONDRES

had for his share the castle of Aberogwr and surrounding land, and when he was settled there he went to Caermarthenshire, and inclosed the open lands around Kidwelly; that is to say, the country called the Three Comots, and took possession of them, despoiling the inhabitants of the country of their lands; and he erected a strong castle at Kidwelly, placing his own men in it, and fortified himself

[1] This notice indicates the time when the account was written.

there; and he made himself lord of the place, and joined it to the lordship of Aberogwr, and the principality of Glamorgan, and afterwards extended his boundaries by oppressing the natives. Whilst he was there the men of Caermarthenshire came by sea to Aberogwr, and made an attack upon the castle; but a man of the name of Arnold, butler to Sir William de Londres, exerted himself craftily against them, and drove them back to the sea, when they were obliged to leave a large spoil behind. Arnold kept the spoil for Sir William, and gave it to him on his return from Kidwelly to Aberogwr, in consideration of which deeds of fidelity and valour he granted to him the barony, and lands, and castle of Dunraven, which he had taken from the men of Iestyn, son of Gwrgant; and Arnold repaired the castle, and fortified himself in the place; and his descendants are there to this day. Of this de Londres there were five generations; it was Morris, the fourth, that erected the great priory at Wenni, where previously had stood a strong castle. Morris de Londres had but one daughter, who, being his heiress, married a nobleman from England, and thus the lordship lost the name of De Londres. They had an only daughter, an heiress, who married Henry, Earl of Lancaster, and their son was called Henry, Duke of Lancaster, and was afterwards King of England. Thus the lordships of Aberogwr and Kidwelly became united to the property of the crown, and toll free, as it continues to this day.

Simon de Londres, the second in descent, built the church of St. Bride, as it is at present; and his son, William de Londres, built the church of Llangeinwr, and the church of Glynogwr, as they are at present.

II.—SIR RICHARD GRENVILLE

had for his portion the castle of Nedd, and all the lands appertaining thereto. His wife's name was Constance, but he had no issue by her; therefore he purposed to give the lordship of Castell Nedd to God and His saints, and built a large monastery there instead of the old monastery of Cattwg, which had been destroyed in the

war that had occurred some time previously between Iestyn, son of Gwrgant, and Rhys, son of Tudur. He accordingly gave all the lands which had been allotted to him in Glamorgan to the new monastery, and rendered many a liberal service to the Christians; he went to Jerusalem, and was there made a knight of the Holy Sepulchre. Constance his wife died, and he married Meiwen, daughter and only child and heiress of Caradog, son of Arthen, Lord of Glyn Nedd, who had been dispossessed of his lands by Sir Robert Fitzhamon, and went to Bideford, in Devonshire, where he settled. He had issue by Meiwen, his second wife, and their descendants are there to this day.

III.—SIR ROBERT DE S. QUINTINE

had for his share the castle of Llanvleiddian the Great, by Pont Faen, and all the land attached to it, where he was the progenitor of three generations bearing his name; but the last of the name could not marry owing to a physical defect; therefore, since he had no heirs he sold his lands to the Lord Spencer. Nevertheless the lordship will possess for ever the right of court in itself, as was the case before the lands were sold.

IV.—SIR PAGAN DE TUBERVILLE

had for his share the castle and lands of Coetty, but inasmuch as he was a just man he would not accept them, unless he should, of free will and love, obtain as his wife Sarah, only daughter and heiress of Morgan, son of Meurug, son of Gruffudd, son of Iestyn, son of Gwrgant, lord of the place. He did obtain her, and on that account the De Tubervilles, lords of Coetty, owed no homage to Sir Robert Fitzhamon, and his successors, in the principality of Glamorgan; and the most royal of all the lordships in Glamorgan is the lordship of Coetty, since it is of right and descent the inheritance of the tribe of Iestyn, son of Gwrgant, one of the five royal tribes of Wales. The De Tubervilles continued to bear the name for several generations, but at last a daughter and

heiress, there being no son, married Sir William Gamage, Lord of Rogiad, in Gwent. There were several of the name of Gamage, and the castle and lordship of Coetty are still in possession of those that bear the name, who are generous, of noble descent, and greatly respected.

V.—SIR RICHARD DE SEWARD

had for his share the castle of Tal y Van, and all the lands belonging to it; and when it had passed through three generations an heiress sold it to the Lord Spencer, and went to England, where her descendants continue to this day in Somersetshire.

VI.—SIR JOHN LE FLEMING

had for his share the castle and lordship of St. Iorys, and all the lands appertaining thereto. The Le Flemings were there for several generations, until at last an heiress married Edmund Malefant, of which name there were two or three generations, until an heiress of that name married one of the Butlers of Dunraven, and now the property bears their name.

VII.—SIR PETER LE SOORE

had for his portion the castle of Llanbedr ar Vro and its lordship, together with all the land attached thereto. His tribe flourished there until Morris le Soore in the time of Owain Glyndwr, when he was beheaded. He married the widow of King Richard the Second; but when Morris le Soore was beheaded, the inheritance was divided among the offspring of co-heiresses.

VIII.—SIR OLIVER DE ST. JOHN

had for his portion the castle and lordship of Fonmon, where his descendants—many generations—continued until recently; but now they are in England, and the lordship and castle of Fonmon still in their possession, the castle still standing.

IX.—SIR GILBERT DE HUMFREVILLE

had for his share the castle and lordship of Pen Marc, where many generations of the name remained, until at

last an heiress married one of the tribe of De St. John, who was the heir of Fonmon; and thus the two tribes were united, and all the property became one for a great many generations.

X.—SIR REGINALD DE SULLY

had for his share the castle and lordship of Aber Sili, with all the property belonging thereto; and they continued for a long time under the name. But at last the property descended to an heiress, who married Sir Morgan Vychan, Lord of Aberavan, and afterwards to their son Ieuan ab Morgan Vychan, who had no son, but an only daughter and heiress. She married a gentleman from England, who sold the lordship to the Lord Spencer.

XI.—SIR LAWRENCE DE BERKROLLES

had for his share the castle and lordship of Llandathan, and the place continued under the name for a great number of generations, that is, until the time of King Henry the Fourth, when the property went to an heiress, who was only sister of Sir Lawrence de Berkrolles, the last heir of the name. She was called Gwenllian, and she married Sir Edward Stradling, of Llandunwyd, and thus the property came to the Stradlings, in whose hands it continues still.

XII.—SIR WILLIAM LE ESTERLING,

called also Stradling, had for his share the castle and lordship of St. Dunwyd, and all the surrounding land appertaining thereto. The castle of St. Dunwyd was considered as the most beautiful place in England, fronting the Severn, in the middle of a rich country. In the possession of the Stradlings are also many other rich places, which places are still in that name. The fourth in descent, who was called Sir Robert, was the first who changed his name into Stradling, and thus it has continued to the present day. Three of the family went on a pilgrimage to Jerusalem, where they were made knights of the Holy Sepulchre.

And thus ends this account and narrative respecting the foreign knights who took Glamorgan from its ancient royal tribe, and from its old nobility and gentry. And many are of opinion that these strangers could never have settled in Glamorgan, if Iestyn son of Gwrgant had not erected the castles that have been mentioned to oppress the country; and placed chieftains and men in them, after the manner of the kings of England and their nobles, to oppress the people and peasants of the country, and to get into their own possession the best and richest lands from the proprietary inhabitants of Glamorgan. And it is shown in this account how the vengeance of God came upon them on account of their oppression, and how they were deprived of the whole.

THE END.

AN ENGLISH ESSAY ON THE ADVANTAGES ACCRUING TO ENGLISHMEN, FROM A KNOWLEDGE OF WELSH.

By Oes y Byd i'r Iaith Gymraeg.

The Prize of £5 was awarded to the Author of this Essay, at the Llangollen Grand Eisteddfod, September, 1858.

TO THE ADJUDICATORS.

Respected Sirs,

It is not without some anxiety that I offer this Essay for competition at the Llangollen great National Eisteddfod. It is not exhibited as the offspring of academic study, or uninterrupted leisure. On the contrary, it has been written under extremely adverse circumstances, and some portions amid pain and suffering. My illness rendered me for some time incapable of any mental or physical exertion. This has compelled me to treat the subject in a more hurried and precipitate manner than was consistent with my original intention. Even revision was rendered impossible, from the illness above-

mentioned, and the occurrence of circumstances personal to myself, which disturbed the current of my thoughts, and added to the embarrassment which the shortness of time allotted placed me. I have not measured the Essay with the smallness of the prize, but done my best *under the circumstances.* Should the Essay prove successful it will afford me great pleasure to elaborate the subject, and carefully revise and make such corrections as may be necessary.

Oes y Byd i'r Iaith Gymraeg.

Comparatively few Englishmen learn Welsh ; and few things are more puzzling to an eye thus uninformed than the look of a Welsh word. French, Latin, Greek, and even Hebrew and Sanscrit, a genuine John Bull can gaze at and pass on to the context ; but a Welsh word too often excites his wonder, if it does not kindle his ire. How is this ? The old days are gone when national jealousies, formerly believed to be inborn and ingrained in men, are allowed to rankle and grow in the soul ; the old days are gone when the steel-gloved arm and the stalwart frame settled contending disputes in the well-foughten fields of Cattraeth and Llongborth.

New times have arisen, wherein nation desires to understand nation, and endeavours to interpenetrate its neighbours with its own spirit and purposes. New times have come in, in which kindlier emotions animate mankind, and the rude clangor of the battle is exchanged for the conversational debate, the international convention, the ambassadorial congress, and the public exhibition of works of art, utility, or genius. The feudal and the legendary are eclipsed by the manufacturing and commercial ; the poetic and the fierce national ambition of ruder years has melted into a more loveable form ; like an image of patriotism, formed from the ruder ore of the silver mine, or the massive hugeness of the iron-stone refined and converted into the pencil-pointed steel pen with which I now write. And we are none the worse for the change. Come, let us reason together, then, and see

if there may not be some *duty*—shall we say? which an Englishman owes to his fellow-subjects. No! we shall not rise to that point *now*, but shall argue on the lower ground of expediency, and consider whether there is any "advantage accruing to Englishmen from a knowledge of Welsh."

Without now referring to the question of dead *versus* living languages, or offering any opinion upon that point at present, we may lay down as a preliminary proposition, that "life is better than death," in language, as in all things else.

The Welsh is *now* a living language—alive with the thoughts, passions, interests, feelings, aspirations, and literature of a people. English capital, English customs, English speech, and English literature, are making continual inroads upon its life; are binding it round, and stifling the breathing pulsations of its very heart; and *Anglicisation* is rapidly and confessedly on the increase. Like sisters-in-law, they are politely engaged in offensive, and defensive, and intensive, manœuvres against each other, and the weaker is "driven," as the saying is, "to the wall;" whereas, were they mutually to act upon the "live and let live" motto, they would be more comfortable, more helpful, more love-worthy; each in her own sphere might exchange civilities, visiting cards, invitations, &c., and be neither the worse for their good humour. The younger, better-matched, and more successful, might even patronize the elder and the widowed, and feel happier for the deed; more blessed by her life than in her death. So England might be glad that in her own borders there existed still a ground for experiment upon the question of the advantage of a *personative* and *inflected* language over an unchanging and incompletely inflected one; an opportunity of seeing in operation and vital use a tongue whose qualities, structural and syntactic, so closely resemble languages now regarded as important to students, *e. g.*, Hebrew and Sanscrit, and a testimony of the power, integrity, and stability of a national speech, so long as that nation

remains faithful to the traditions, the history, the fame, the feelings, and the glory of their fatherland. In this, as in all things else, "life is better than death."

A second preliminary argument may be stated here also.

The Welsh language has outlived the prophetic destiny of Rome that it should rule all nations, and has outlived in years the dynasties of Saxondom, of Lancaster, and York, and Stuart. No nation in Europe can equal Wales in claim to antiquity; and no living European language—the Icelandic perhaps excepted—can rival the Welsh in the possession of written memorials of its ancientness. Like a grandmother in her fading years, might she not expect her grand-children to study her temper, her tastes, and her speech, that they might lisp out their fondness in the accents that are pleasing to her ear, as those which bore on their airy wings the memories of her departed youth, her history, and her achievements back to her soul. Still again might we not say, that in national as in personal life, "the race is not always to the swift, nor the battle to the strong." Wales is England's elder brother, though she has been ousted from the paternal inheritance by causes of which she strove, but strove in vain, to have control; but though thus held back from the patrimony of fate, ought his existence, his wishes, his interests, to be ignored by the successful claimant of the powers, privileges, and honours of inheritance. Surely the brotherhood of nations does not demand that the less fortunate should lay, like trophies at a victor's feet, all his olden honours and possessions, renown, history, and mode of address, upon the footstool of the younger and stronger claimant's throne. Rather let us say that in righteousness the younger and victorious should kindlily stanch the wounds which the elder's pride receives by his success, and be even more anxious to conciliate the good will of the other, by the ready frankness of his advances, and the genuine heartiness with which he enters into the whims and fashions, old-world though they be, of one who is worthy of love, respect,

and courtesy. In this way the *Cymry* might fairly anticipate that the Anglo-Saxons would use them in respect to language, and draw the bands of brotherhood together by close union of soul, as well as national interests.

The early history of Britain is perhaps less generally known than that of any other country which has obtained a prominence in the European commonwealth. Various causes have contributed to this. One, not the least influential, is the frequent change of *dramatis personæ* on the busy scene of general action, the locust swarms of population which successively, though temporarily, overran and desolated the island-home of our forefathers, as they hived off from other nations, and settled for a longer or shorter space upon our shores. This introduces uncertainty by destroying records and memorials — for each, in its jealousy, desires to erase the evidence of its forerunners' power and fame. Another is the want of a history which lays before the mind the whole details of the several exhausting chances and changes to which the aboriginal inhabitants of Britain were exposed, from an absence of that wide, and generous, and subtle culture and discipline, which enabled Neibuhr and his followers, out of the language and legends of olden Rome, to construct a history of the sovereign of the world without doing injustice to the civilized, though vanquished, inhabitants of the provinces under its sway; while a chief cause, often overlooked, is the influence of time, custom, and change to obliterate the land-marks of time, fate, and history, and to change the personal characteristics of nations and races. It is certainly strange that this should be so in a land where change has been so fertile and conspicuous as in Britain, a nation in which progress has hastened onwards as if hurrying to its culmination, meanwhile throwing enchantment over the senses, and extorting the admiration of all. The eye must be dim, and that heart cold, which can notice the marvels of every-day existence, and yet care no more for the means by which it has all been brought about than if it were a nurse's tale, or old wives' fable. And yet the mother-tongue of

ancient Britain contains metrical records, and ancestral fame, invaluable to the historian, priceless to the philosopher, inestimable to the philologist, and full of worth to the antiquary and poet, dating away into the dimness of heathenism, and then gradually emerging into the glowing light and effulgence of Christianity, changing its hue in the process,

> "Like to the changes which we daily see
> About the dove's neck with variety,
> Where none can say—though he it strict attends,
> Here one begins and there the other ends."

And this self-same language, which "of old the Druids used," is employed by a nation—perhaps the only one in the world's history—which resisted with success, though against infinite odds, the gigantic power of imperial Rome, and approved and justified its title to be regarded as a nation whose annals might be worthy of general interest and inquiry.

It may be true that Wales has not linked its destiny with any of the grand historic epochs of the world's history in modern days, or flaunted garishly before the muse's eyes in glory and renown; and yet this may not modify the interest with which we read of tented field, and bannered march, and kingly congress, and bardic gathering, in the years of Roman imperiousness, of Saxon misrule, or of Norman tyranny. Strong as were the powers withstood in the rude vigour of their early manhood, trained on the wide surface-grounds of European lands, when they invaded and harassed the early dwellers on the British coasts, in the disdainful confidence of universal conquerors, they could not but envy their stubborn resisters the haughty defiance and persevering opposition they met in "the unequal strife" in the lone-lying island which adorned the German Ocean, and excited the cupidity of the masters of history. Such repulses did they meet as Hannibal, King of Carthaginia, in warfare was unable to give; as Arioristus, champion of Germany, could not effect; as Herman, the destroyer of Varus, was not capable of equalling. With all their superiority in

military science, with all the dazzling glory of their leader, with all the extraordinary combinations of armed hosts, of which the secret had been learned in the broad plains of Gaul and Spain, the Romans found a stout invincible few, whose hearts were barriers stronger than their hills against invasion—and these were the ancestry of the present Welsh. In story and in song are registered the counterparts of the stories of the Roman conquerors, which show that they were men resistless in their might to hurl invasion back like an impudent wave which leaps up one of the bluff rocks which rear themselves along the west coast of this island; equally embalmed in verse and prose are the contests of the British with the Saxon hordes, the Norsemen, the Plantagenets, the Lancasterians, and the Yorkists. To know the true version of the marvellous story of Britain's national life, the bards and the historians of Wales must be consulted, as well as the rhymes and legends of the Saxons, Danes, and English. If historic truth be valuable at all, or search-worthy, then assuredly the Welsh language contains, "within its annals writ," some passages of interest and note, not less demanding investigation than many other matters which have been but freshly roused from out the sleep of centuries.

If antiquity be of any value at all, and old age be indeed venerable, then does the language of the Cymry merit attention and respect, for it is the oldest of the European languages; and if longevity be a sign of healthy vitality, how strong must the health-pulse beat in the Cymraeg, that it can exult in an age outlasting the tenure of two thousand years. Historians in general distinguish between the Celts and the Scythians; yet we are inclined to believe, and fancy we could adduce—were this the proper place for lengthy historic discussion—Herodotus, Plutarch, and Strabo, as evidence that the term *Celtæ* was nearly equivalent to *Scythæ*, and that from the time of the *Scythæ* appearing upon European ground, they were denominated *Celtæ*. The indefiniteness of this name leads to great difficulties in following the course of

migration, and proving the genuine antiquity of the Welsh nation and language, by tracing the marks it left behind it on the great surface phenomena of nature—in the names of hills, valleys, rivers, ravines, and straths. *Celtæ* may be contracted from Eulatae; for Diodorus says the Romans gave the former name to the true Gauls as well as to the Celtæ, that is, to the inhabitants, aborigines, or natives, of the westernmost parts of Europe, viz., France and Spain. East Britain was most probably peopled from the former; West Britain from the latter. This opinion appears to have the authority of Tacitus, who remarks, "The ruddy hair and lusty limbs of the Caledonians indicate a German extraction. That the Silures (South Walians) were at first a colony of Celt-Iberians (Spanish Celts) is concluded, not without probability, from the olive tincture of the skin, the natural curl of the hair, and the situation of the country so convenient to Spain."—(Murphy's *Tacitus*, chap. xi.)

Whoever he was, the Celt-Iberian who first navigated the intervening sea from—let us suppose at first—Cape Finistere, in Spain, to Land's-End, in Cornwall, was surely worthy of being commemorated by the Roman gentleman and poet Horace in such words as these:—

> "That man had oak and triple-plaited mail
> Bucklering his breast, who first set sail
> Upon the savage deep in shallop frail."

And yet may we not find in language a distinct proof that some western-moving tribesman must have led the way to this lone island on the far blue deep. The Arabic word *Karn* signifies a horn, or cape, and *Uwal* would likewise mean the first land, and give origin to the name of *Wales*, which origin, too, perfectly harmonizes with the signification now attached to the word *Cymry*, viz., primitive. The Welsh were not, as is too often said, driven westward by the inexorable destiny of war. They were the *earliest* settlers on Britannic coasts, and where they then settled they have since retained—a tale unable to be told of any other nation. The recent comers from the Gaulic borders spread over the great flat surfaces the

Cymry scarcely cared to covet, and would perhaps have pushed their multitudes still farther westward had they not found a hardy race before them, embattled by a line of mountains and hedged in by the sea. While they were engaged in internecine warfare for extended rule, Wales was keeping watch and ward over its own rights, interesting itself in the establishment and maintenance of law and order, the encouragement of literature, music, &c., and held itself in free independence. Its inhabitants were not cooped up as in a pen in the narrow district they inhabited—that was their chosen home, and there they set up their "Ebenezer," and fixed their political and domestic institutions. So far we have succeeded, we hope, in giving a "new reading" to one of the loose assertions of history, and having shown the essential antiquity and independence of the Welsh, we may assert, without fear, that an ancient and independent people, whose language, customs, and literature have held their place upon the same soil for so long a time, can scarcely be destitute of a value almost unspeakable, for historic purposes in general, but for the purposes of English history in particular, as giving in some part the evidence of spectators, or of contemporary writers, while they themselves had none at all. The evidence of a fact may either be internal or external. To different men these different kinds of evidence do not bring the same conviction. One man gives greater attention to outward manifestation; another seeks his chief proof from inward consciousness, or something under the surface. Whatever species of evidence is to be inquired into, different judgments will be passed according as the party judging is influenced by external or internal evidence. The facts produced in evidence, combined with other facts of a like kind already catalogued among the acquisitions of the mind, produced conviction, or an impression of likelihood on the mind; or, contrariwise, they do not meet with a corresponding course of thought or knowledge, and they are effectless. The best evidence is that which is formed by the concurrence of both—when the external or mani-

fest, and historical or actual, agrees with the internal, the under surface, the theoretical, and the implied. The evidence which we have given in the foregoing paragraph, does, we believe, fulfil the main conditions of this mode of judgment; for we apprehend that we have shown that the facts of history and language coincide with the deductions made by our suppositions, and they have been found at one. We cannot doubt, therefore, the antiquity of the people and the language of Wales; neither the advantageousness of a knowledge of these facts, and others implied in them; and consequently the advantageousness generally of a knowledge of the Welsh language, not to Englishmen only, but to all investigators into historic phenomena, the characteristics of languages, and the illustration the early languages of mankind gives of the customs, manners, and mode of life, and status in civilization, of those who used the words which constitute its elements. Besides, there must be in that literature so much that would show the kind of thinking predominant in those early times, and those primitive stages of society, that the interest must be awakened, and attention sustained, by the glow of morning light which suffuses their pages.

We must pass on to an argument of a different nature, viz., that which proves, from the external facts of geographical nomenclature, and internal facts of the Welsh language, the indisputable antiquity of that tongue.

The names of places and natural objects, as they are found to be always significant, and little liable to radical change, are generally regarded as the surest evidence we can have regarding the language spoken in any country at the time the names were given. The oldest geographical nomenclature of Britain is, by universal consent, held to be Celtic; and the late Rev. Richard Garnett, in his papers in the "Proceedings of the Philological Society," maintains that the earliest and least corrupted names in South Britain belong to the Cambrian tongue. We have not been able to gain access to these papers at the time and in the place we write, and we have been

compelled therefore to throw together hastily, from the resources within our present immediate reach, a few evidences of this fact, which will be found in Appendix No. I.

These geographical names, almost chance-gleaned in an hour's thought, seem to us to prove incontestably that a Celtic population imposed these names, and that as the Welsh form of Celtic is the most ancient in Europe, they prove the early occupation of the country by them and their co-geners. The Welsh, however, of all these Celts, have most religiously and enthusiastically held by their mother speech, and within the narrow limits of the domain they chose as their especial home, have preserved at once their independence and their literature. Without asserting, then, that the Cymraeg is the original derivative speech from which the English sprung, it must be admitted that it is the only surviving member of its family in Britain which has maintained its integrity, and has refused the enervating alliance of other and more modern outgrowths of the human mind and change. As an aid in the unravellment of etymological and historical details, the study of the Welsh language could not fail to be advantageous to an Englishman.

Let us here take one or two corroborative examples only: *e. g.*, in the following lines of Thomson's *Seasons*, there are a few Cambrian names, viz. :—

> "Amid Caernarvon's mountains rages loud
> The re-percussive roar; with mighty crash
> Into the flashing deep, from the rude rocks
> Of Penmaenmawr heaped hideous to the sky,
> Tumble the smitten cliffs, and Snowdon's peak
> Dissolving, instant yields his wintery load."
>
> *Summer*, line 1161.

But the exquisite beauty and appropriateness of the whole can scarcely be felt unless the picturesque elements of these topographical names be known. But let us once learn that *Caernarvon* signifies the fort (Caer) opposite (erbyn) Vonn, the island of Anglesea; that *Penmaenmawr* means (Pen) the mountain of vast (mawr) stones

(maen); and that *Snowdon* is the snow-hill (dinas), there is a new interest attached, and a new beauty realized, in the power and accuracy with which the poet *repaints* to the English ear and eye what the original Welsh words already expressed. So,

Pen-y-gwyn, in Yorkshire—the mountain of winds.

Craig-y-pistyll, in Merioneth—the waterfall rock.

Mynyddmoel, in Merioneth—the bald mountain.

Eglwysfair, in Caermarthenshire—the church of St. Mary.

Dolgelley, in Merionethshire—the vale of the hazel grove.

Trefycoed, in Cardiganshire—the town in the wood.

An examination of the Appendix will farther show the excellent and pure light which a knowledge of the Cymraeg would throw upon the topography, not of Wales only, but of the whole of Britain, and the many suggestive associations it would be able to recall to our thoughts when the name and its signification leaped at once into mind, and gave a double charm to each word.

It is not in names relative to places only that a knowledge of the Cambrian language would add interest and expressiveness. Many of our most common words are the early vocables which the Welsh brought with them from the far East, from which they, as all other races, erstwhile migrated.

Their exceeding commonness may have prevented us from feeling their full force, or value; but were we to know their primitive power, we should then find that those pleasing home words, through which we so often transfuse our affections, were the gift of an olden time, and bore with them the balm of the air of centuries. We may name at hazard a dozen or two in illustration. Mam (mamma), tad (father, daddy), brawd (brother), gafr (a goat—hence our gaffer, an old grey-bearded man), gŵydd (a goose), glyn (glen), llyn (linn), pwll (pool), du (dusk), gwan (weak, wan), canwyll (candle), ysgol (school), fynnel (an air-hole, a funnel), cic (the foot, a tick), gartus (a garter), gweddu (to join, to wed), ystrad

(strulch), &c., basgawd (a basket), neidr (adder), bachgen (a bachelor), rhuddgoch (ruddy), cawl (cole, kale), cloch (clock).

As much has now been quoted as may serve to show the truth of the statements made above; but full and convincing proof of the very large proportion with which Welsh has impregnated the English language, in the shape of the primitive elements of speech, will be found in Appendix No. II. It will be sufficiently obvious, from an examination thereof, that the old British tongue may more justly claim to be the fountain source of many of the more common words of the present English language than the Saxon; at the same time that it may be admitted that they were indeed derived thence, as being the family who came over from the North of Europe, and occupied the lands most widely; while yet the comers from the South of Europe must have the eldest and least changed forms of the words which the races brought from the East-home they left. The acknowledged greater affinity of Welsh than Saxon to the Oriental Saxon, may be taken as proof of this statement, of which the following are a few illustrations, culled from various sources, viz.:—

Sanscrit.	*Welsh.*	*English.*
Katha, to tell	Gwedyd	Quoth
Pula, to gather	Pwl	Pool
Madhu, honey	Medd	Mead
Gucha, to be hidden	Cwccw	Cuckoo
Truh, tree	Tre	Tree
Kartha, to remove	Car	Cart
Cutta, to divide	Cwtws	Cuts, to draw lots
Pritta, to please	Prydus	Pretty
Suppa, broth	Soppen and Suppen	Soup, Supper

But the advantage to Englishmen in learning Welsh is not measurable by the amount of derivations which any essayist may be able to point out, or the delight of knowing one of the earliest tongues which have been spoken in his native land and ours. There are others of which we must yet speak, and to a consideration of which we must now pass.

It is the entrance gate to a literature in which there

may be found poems as ancient as the Persian *Zends*, the Homeric epics of Greece, and the holy books of China—poems to which the *Æneid* of Virgil, the *Commedia* of Dante, the German *Nebilungen*, and the Saxon Sacred Song of Caedman, are modern and youthful. The bards of our forefathers were bards by force of nature rather than of culture, and sang their full free melodies by hill, dale, river, strath, and castle-postern, while the clans of the Gael and the Saxon, the Dane and the Norseman, were contending for the possession of the plains of England, and even before the Romans had set their all-(but Wales) conquering foot upon the shores which lay opposite to Gaul.

The memory of time fails him in reckoning the hour when the bards of the Cymry first woke the *Craig-le fair*, in the *Tafodig* of which we are now the heritors, and sweetened the air with the music of orient climes. The witness of Drayton, one of England's *ancients*, may best be heard in praise of the Ancient Briton's poems.

> "The Briton is so naturally infused
> With the poetic rage that in their measures art
> Doth rather seem precise than comlie; in each part
> Their metre's most exact, in verse of the humblest kind,
> And some to rhyming be so wondrously inclined;
> Those numbers they will hit out of their genuine vein,
> Which many wise and learned can hardly e'er attain."
>
> —Drayton's *Poly-Olbion*, 6th Song.

It were vain for us here to attempt the unveilment of the Nile-like sources of the ancient literature of Wales. "Tradition's simple tongue" is silent, and all records fail to sum up the days of the years of old during which the bards and chroniclers have employed the Cymraeg to clothe in song and narrative the memory of thought and deed, of which neither volume, cairn, pillar, pile, or monument remains, except the dateless song which Cambrian bards recite.

> "The attributes of those high days,
> Now only live in minstrel lays."

And remembrance scatters along the bye-ways of time

the seeds of the wild flowers that grew in the ages of old, to be cultured by fiction, and used by history. The generally accepted period of the Cambrian colonization of Britain is fixed at 1074 B.C. There are yet extant chronicle-rhymes from which inferences corroborative of this may be drawn, and by which it is rendered highly probable. Bardism has always been a prominent feature in the Welsh character—all druidical teachers and office-bearers were bards—and their sacred science was delivered from generation to generation for long centuries in unwritten rhyme. Nowhere on the earth's surface has there been known so great a flow of song. The very atmosphere of thought rippled into music, and caressed the perfume of the mind into vocalisms of harmonic structure and beauty. Thought was divine in its form as in its birth, and sprung, like Minerva, full-armed and glorious from the head of the bard. Poetry was not then art but nature, and the mouth of the eloquent glowed and glistened as he gave, in the assemblies of the thoughtful, the utterance of the mighty words in which his ideas arrayed themselves in the act of being. The *Myvyrian Archaiology of Wales* contains within its pages many specimens of old poems, so old as to eclipse many of the glorious and renowned of English literature, and stated to date from the border land of the fourth century to the end of the fourteenth; and yet this is not all the proof of antiquity the bards can bring of the glories of their *Tâdaeth*. Run conceded special privileges to the bards of Arvon in the sixth century, and Cadwallon to the men of *Powys*, under whose grace we come with this our offering to "the National Gorsedd of British Bards, at Alban Elved." Howel Dha, too, gave peculiar and important privileges to the bards, and incorporated them into a confraternity, possessing right and exemptions unbestowed on others. Neither is it unimportant to notice, in reference to this point of our argument, that Mr. Panizzi, the learned librarian of the British Museum, mentions, as the result of his investigations, that "all the chivalrous fictions since spread

through Europe appear to have had their birth in Wales." Farther proofs on this subject may be found in *An Essay on the Influence of Welsh Tradition upon European Literature*, by J. D. Harding, 1838; in *An Essay on the Influence of Welsh Tradition upon the Literature of Germany, France, and Scandinavia*, 1840, by Albert Schulz, translated by Mrs. J. D. Berrington; and in Ellis's *Specimens of Early English Metrical Romances*. The matter contained in these erudite productions is far too recondite for introduction into an essay dealing so much with the surface of the subject as the present, and yet may not be unnecessary to such as desire to prove the accuracy of the statement on which our present argument is based, viz., the ancientness of the literature to which a knowledge of Welsh is the entrance-gate.

A knowledge of the Welsh language would be advantageous to Englishmen as an example of how to attain true strength and expressiveness by the use of primary words compounded, instead of infusing in such plenty Greek, and Latin, and Franco-Latin words and compounds into his own tongue.

The self-life, or individual vitality, of the Welsh language is somewhat extraordinary. Its words so readily intermarry and coalesce with each other, that a fair, healthy, and hearty progeny springs from their union. This gives a language a wonderful advantage over those who enter into alliance with foreign tongues, and have an offspring of hybrids. There are energy, point, directness, and copiousness, combined with ease of comprehension, provided for by the one method, which is not to be attained by the other. In Welsh, compounds are easily made, and easily understood; in English they are neither. It is impossible to illustrate this to an Englishman by an appeal to Welsh literature; but we may endeavour to do so by adducing one or two names of places, compounded of words descriptive, in some way or other, of the places so named, *e. g.*,—

Aber, the mouth of a river whose waters flow into the sea.

Avon, the town at the Avon mouth, or Bristol Channel.

Cwm (a vale) Avon (the vale of the Avon, or Avondale).

Caer (a fort, or town) gwys (a summons), the town of judicature, or of assize, held here, *i. e.*, at Caerwys, in Flintshire, till 1672, when they were removed to Flint and Mold.

Llan (a fane, church, town) methlin (between the rivers), *i. e.*, Llanmethlin, in Montgomeryshire.

Mynydd-Du, in Caermarthenshire, for mynydd (a (mountain) du (dark).

Ynisycedeirn (an olden name of Wales), signifying Ynis (the island of), y cedeirn (the heroes).

A few words may also be given, not names of places, *e. g.*, Tafod (tongue), Tafodig (language), Tafodgaeth (lawyer), Ffol (fool), Ffoledd (foolishness), Trêf (a city, town), Trefan (a small town), Trefad (a dwelling), Treftad (an inheritance), Treftadaeth (a patrimonial estate), Cantref (dear home), Mab (a son), Mab-bychan (a grandson), *Car*iad (dearest), *Car*edig (friendship), Carwriaeth (endearment), Craig-y-Bwldan (round fire-rock), from Craig (rock), bwl (round), tân (fire), Maen Chwyf (the shifting, moving, or rocking-stone), Crwmlyn (the bowed lake).

The proof is not so much wanted regarding the power of the Welsh language to make compounds out of the elemental verbals of its own original speech; it is required to be shown that England stands in need of following the example set by Wales, and of confining the tendency of the language from widening into indefiniteness and diffuseness by Greco-Latinifying itself into uselessness.

The need for this may be shown in many ways.

1*st.*—By the fact that our modern poets feel that the long and intricate syllabifications of the Latinized English do not suit them, and they are forced into the use of compounds, which the critics of the day denounce as (concetti) conceits. We shall select all the examples

illustrative of this assertion from the noblest of England's poets—he who wears, and justly too, the laureate boughs of fame and Britain—ALFRED TENNYSON.

The following are some of the compounds he has felt the need of, viz. :—haven-ward, flower-pots, garden-wall, even-tide, casement-curtain, night-fowl, grey-eyed, stone-cast, silver-green, thick-matted, forward-flowing, summer-morn, high-walled, citron-shadows, lamp-light, clean-stemmed, boat-head, moon-lit, damask-work, star-strewn, half-closed, lemon-grove, garden-bowers, dark-blue, under-flame, shadow-chequered, myrrh-thickets, broad-based, hollow-vaulted, argent-lidded, rose-hued, down-drooped, laughter-stirred, &c., &c. Similar examples, to the number of thousands, might be quoted from the same author, and others in proportion.

2nd.—The advisability of taking the Welsh as an example in the use of compound words now used by English writers, for which simpler words might easily be compounded; *e. g.*, vernacular (home, or nature-speech), vermicular (worm-like), accreditation (credit-giving), consanguinity (blood-kindred), agglutinative (sticking), aurylaceous (starchy), anomalism (strangeness), aphoristically (proverbially), bestialize (beast-becoming), bicipitous (two-headed), calorifactory (heating), catachrestical (far-fetched), chylefactive (chyle-forming), congeneric (same in kind), detersive (cleansing), exsiccant (drying), extenuate (to make light), facundity (readiness of speech), gangrenous (likely to grow sore), herborize (to search for plants), indemnification (making up for a loss), lugubriousness (sadness), minaceous (using threats), obstruct (blocking up), obovate (shaped like an egg).

Fifty thousand words of a similar kind might be quoted in support of our views, that the constant use of the Greek, Latin, and French, as the foundation-tongues of England, is a radically unadvisable course; and we have to notice therefore, with approbation, the tendency in modern English literature to return to what are called the Saxon elements of the language, and that aptness to

use simpler compounds which sometimes go by the name of *Germanisms*. There can be little doubt that the right direction for the true advocate of purity of speech is to return to the expressive and natural vocables supplied by the root-languages—if not indigenous, at least the eldest known, as spoken, in the British islands, and to adopt as its example the language of the Cymry, in making the union of the representatives of the simple units of thought suffice to express the union of the simple units of thought, and thus display the genesis—the birth and growth of thought—in the words used to exhibit it to other minds. The simple ideas which grow together into complex forms ought, one would naturally suppose, to be represented by an equally simple adjoining of names, or name-words, so that the utterance of the words in union would at once imply the union of the represented ideas.

3*rd*.—The advisability of taking the Welsh language as an example, whereon to model the English language in regard to compound terms, may be maintained by the analogies pursued in other languages.

The German tongue—a descendant, too, from the original Celtic stock, though varied by the changes undergone by the people—pursues this course, and uses the elements of the language in composition in preference to the introduction of Greek or Latin forms. The Sclavonic tongues, used in Russia, Prussia, and Hungary, &c., are endogenous too; that is, they develope themselves from within, by growth rather than accretion. Even Italy, France, and Spain, the inheritors of the Roman and the Romanesque languages, are seriously averse to the introduction of external verbals, but endeavour to make as much as possible out of the wealth of words they have already. The accretive form of culture is unadvisable, because it multiplies the difficulties of getting at the real ground-work of the tongue which is to be studied, which is no longer homogenous, but a mosaic manufacture, each portion of which demands a species of separate study, and does not tend to the up-building in the mind of any theory of the language. It increases,

too, the complexity of its grammar by the multitude of its exceptions, and the varieties of its constructions. It has the farther disadvantage of making it possible to use phrases which have no real meaning, as though they had, and lays one liable to deception, by the employment of words which seem to give explanations, but do not; *e. g.*, "Truth is gained by trial; for experiment is the sole process by which accuracy can be acquired by the human mind." A sentence this whose first and shortest half contains *all* its truth—the second is merely a repetition, in Latinized phrase, of the first. Again, "Let us never be found among the ranks of those who oppose the amelioration of social institutions; neither let us place ourselves among the enemies of reform." Again, "The ages of the past are the ages of heroism; for it is only in ancient nations that the state of society is found in which palpable sacrifices are demanded, and the heart beats with enthusiasm sufficient to prompt to the execution of remarkable and praiseworthy actions." These sentences contain rhodomontade repetitions of the same thought, which, on being casually read, *seem* to give more information than they do. They are, in fact, each periphrastic expressions of the same thought—a thing rendered impossible in a language whereof the structure is such that the elements employed in the expression of complex thoughts are the same as those used to give utterance to simple ones. There is, too, in the English language, as at present used, much room for the employment of the fallacy of equivocation, from the fact that words having their elements in different languages may be regarded as the explanations, when they are only the correspondents of others; *e. g.*, "Scripture clearly and decidedly commands not to kill. To execute capital punishment is clearly and decidedly to kill. And therefore it is that we denounce the infliction of capital punishment as unscriptural and unwise." Again, "A man has a right to do what he likes with his own. The sword which that man is about to commit suicide with is his own personal property, and I have no right to interfere

with the use to which another person choses to put his own property." Again, "He who has once received a ransom for one who was under captivity and subordination, ceases at once and then to have any claim upon the ransomed; but Jesus redeemed man once for all with His own body on the tree, and you may perceive at once that the Almighty cannot now rightfully expect any subordination to his will or obedience, seeing that being once freed by purchase, we are now no longer His—the elect may therefore live as they please."

In a language whose words, like the Welsh, are compounded out of the same prime elements, there can be no —or at least little or none of—this tendency to deceive. The words must be honest and true, and the thoughts having less *cover* to flee to, must move more in the light of day, and on the level of one's mental eyesight. There is a great advantage in this. "Opportunity is the greatest tempter" of the human race. The *chance* being given, too often sways and unbalances the soul. In a language so limited in its capacity for supplying fraudful elements as the Welsh, the Englishman might see some advantage over his own, and therefore might find the study of the Welsh language advantageous as a proof and example. Nor would this at all interfere with the copiousness of a language. There are nearly 100,000 words, and upwards of 12,000 quotations, in the *Geiriadur Cymraeg a Saesoneg*, or Welsh and English Dictionary of Dr. Owen Pughe—a number quite equal to that contained in either of the dictionaries of Webster, Walker, or Ogilvie, and nearly twice outnumbering, in both words and quotations, the celebrated work of the great English lexicographer, Samuel Johnson. Proof sufficient that Welsh is as copious as English!

It ought not to be overlooked in this matter that sympathy is the bond of life, social and national—that language is the grand thoroughfare of sympathy, and that a union of mind is only possible when there is a community of speech. This you feel at once when you come into communion with any one who speaks a different

language, or even a different dialect from yourself. Now, the Cymraeg is the native birth-tongue, fatherland speech, of the Welshman; his home-feelings, his boyish and youthful associations are entwined with it; his every-day life has been beautified and beatified by its use, and those who use it. It is dear, very dear, to his soul. His heart warms, and his sympathies burn, when he hears its utterances. He glows in delight and joy when he can wake the well-known tones. It sways and moves him like music, or like the wind upon an Æolian harp. It is to him the magic of thought. Enthusiasm revels in it; love's voice woos him in it; friendship stirs him by it; every thought, passion, and power of enjoyment is quickened, and impulsed, and made vibratory, by the weird fascination it exercises over him. His heart-strings feel no music like that which it supplies; no harper's hand can sweep it powerfully as that of the melodies of his fatherland-speech. The Englishman who would study Welsh would bring himself within the pale of this vivid nationality—would find himself stirred by the echoes of this patriotism. He would acquire the key to the sympathies of millions of the descendants of the ancientest of Britain's inhabitants, and encompass himself with the love of the nation. Every Welshman looks upon a student of the language as a trophy won over to his national glory; and it is no small matter to feel the earnest throbbing of a nation's heart expressing its delight at one's doings. Not to speak of the purposes of trade—of political interest—of personal elevation that it might be made the instrument of, this one question of sympathy with his fellow-citizens—those citizens whose age-long maintenance of their nationality is the surest guarantee of their innate love of independence and glory—is enough to show to any enthusiast heart that it would be advantageous to an Englishman to study the language of the Welsh. It will widen the circle through which his affections may play, and the circumference from which he may receive pleasant communion. The ordinary arguments for the study of a language we care not

to touch upon. It is true that each special language is an embodiment of some special form of mental life—some educt of a state of being only experienced by those who gave being to that speech—some outgrowth of a social community, whose life, customs, course, location, circumstances, &c., differed from all others, and so necessitating some new outward manifestation of the thoughts which breathed within. So language does indeed take its origin, and work itself into new form and comeliness. To know a new language—one other than our own—enlarges and extends our knowledge of the specific forms of thought, the diverse modes and tendencies of the mind, and the influences which work and inwork for the purpose of effecting changes in men. Language is to thought what the sea is to the navigator—it restrains and bars nation from nation; but a good mind, like a good ship, ploughs the deep between, and is able to cross and re-cross the man-dividing element when he pleases. Distance and nationality are nought—the linguist, like the navigator, becomes a denizen in every clime, a native of every country, a citizen of the world. He bears with him a passport into every land he likes. Thus he becomes, as it were, able to "sit at the exchangers' tables," and bless mankind by his arbitration between them. It is not only to the *coasts*, it is to the *hearts* he reaches, and he finds there a home ready for him, because he carries in his heart a talisman and spell which works like magic on the brain, and in the soul. There is not the delight only of acquisition, but of bestowing; and it is more blessed to give than to receive. By so studying languages we increase our companions, and gain for our friends those great minds who, in other countries and nations, have had the lead of other minds. And if we have the tact, ingenuity, and taste to discover, as well as the industry to pursue, the search for acquaintanceship with the world's best men, we can only do so by knowing their language, and hearing them speak themselves, receiving no long spiritless version from a second-hand retailer of instalments of good, but going ourselves to

the fountain-head, and drinking the mind-beguiling waters of converse and friendship from the castaly of the language in which men speak and write. These remarks are true of the learning of any language, and are, of course, true of the study of the Welsh; but we have attempted to pass by the common-places of our subject, and to find its own arguments only. But if these remarks, and many more of a like nature which space and time alike prevent us from repeating, be regarded as true, we cannot be far wrong in applying them to the purposes of our present essay. If it be wise and praiseworthy to expend the better part of youth, and somewhat of manhood's earliest and most enthusiastic days, in the acquirement of a knowledge of the language which breathed from the lips of Cæsar, and Livy, and Virgil, and Horace; or that burned upon the tongue of Homer or Demosthenes; or proceeded in honeyed sweetness, or pellucid purity, from Plato or Aristotle, and to course the mind over the wondrous educts of those noble minds and ministrants to man's true majesty; if it be wise to lisp the languid, enervate, and diplomatic tongue of the court of Louis Napoleon, or to grasp the hard thoughts of Kant, Schiller, and Goëthe, or dash back into the Reforming ages, and brave the congresses of Rome along with Luther, and listen to the discussions which "shook the world" as the voice of the "solitary monk" resounded, how much more wise is it to learn the notes of the bards that sang in the youthful prime of our own country, and the deeds which our ancient heroes wrought. There is a divine magic of mind in the *Mabinogion* which is matchless, and is the probable birth-source of all the "children's fables" which float in enchantment through the world. Aneurin's *Gododin* gleams like the helmet of a warrior. Taliesin is wild, mysterious, gorgeous, and melodious; and Meilyr is noble, pathetic, and beautiful. These have claims which none of the rest can offer. They are the very bard-kings of Britain's ancient glory. They are the utterances of that people who co-dwell in unity and equality with

Englishmen in their own land. They are the home-poets, whose lays regard the mountains, straths, dales, and plains of the very Principality over which the eldest son of England's Sovereign bears titular sway. They are written in the language of millions of English fellow-citizens, and embody thoughts which they delight to remember, con over, and repeat. They are enshrined in hues of antiquity, as radiant and glorious as those of the bards of other lands; and they tell secrets of ancestral life which they cannot. If it be true that the study of languages is advantageous in general, the same truth is applicable more strongly to the study of the Welsh language than to any other. It is nearer, it ought to be dearer; it must be more easy to learn a living language at home than abroad, or a dead one anywhere.

All things in language and in life are under the influencive control of an All-Wise Providence, whose designs may be seen and known by reading the present and the future in the light of the past. History is a lanthorn to cast its rays of light out of the darkness beside one, into the darkness before; and he who would guide himself in the highways and byeways of the future would ill show his wisdom by shutting up the lanthorn, or blowing out the light. There is, we believe, a high and a glorious lesson in the *persistency* of the Welsh language on the earth. The sceptre of Rome has waved over land and sea from the green isles of the Levant to the white cliffs of Britain; but *Ichabod* is the only word that briefly, truly, tersely tells the story of *its* past. Wales, who flinched not from its steel, and paled not at its eagle-mounted legion banners; who held her place within the assembly of the nations of old, in unsubmitting and perdurable independence; who retained in her mountain fastnesses her laws, her worship, her customs, and her language; who broke not before the phalanxed hosts of the forerunner of the great conquerer, even Jesus; who held to the genius of "the times of old, and the days of other years," has now, even amid the changes of the sweeping cycles of centuries, a name, and fame, and

national glory, while the blue waves of the Mediterranean have ages ago sung the death-dirge of Rome—the world-commanding empire. The language which bore the edicts of the Cæsars through the globe—the tongue in which Virgil sang of the "man and arms," and Horace joked and versified—the language in which the words, big with the doom and fate of ancient civilization in Europe were spoken, is now voiceless, and no more awakens the echoes of everyday life, but wanders in the halls of learning like an unfortunate Belisarius, while the Cymraeg, which rung down the files of the mountains of the west of Britain, yet has the song of daily love expressed in its flowing music, and the thoughts of daily life are by it transfused and diffused from soul to soul. The Latin tongue is a mummy—the Cymraeg a living soul-informed body, retaining its old life, its old warmth of heart, its old energy, and force, and straightforward thoroughness, and integrity. Is there no lesson to be read from the two histories? Yea, verily, "The race is not always to the swift, nor the battle to the strong." "He raiseth and no man putteth down; he putteth down and no man raiseth up again." But if He do so, some divine purpose must animate the history of each according to which "the times and the seasons have been appointed, and the bounds that cannot be passed." Could we discern that, we might find an additional incentive to the culture of a language having such a national peculiarity.

We believe that Wales has had its destiny written in heaven, and that its survivorship has been granted for good and high purposes. "The stirring memory of two thousand years" is itself no mean emotion, which flings itself across the soul, and calls forth its secretest and sacredest music; but when it comes freighted with some solemn purpose—some heaven-appointed fate—there is a depth in the thrill, a tremor, a delight, which is experienced only in rare moments, either in an individual's or a nation's life.

> "A voice that in the distance far away
> Wakens the slumbering ages."
>
> (Taylor's *Philip Van Artevelde.*)

Such a memory cannot fail to be roused within the breast now; and such thoughts as may charm even hope to look brighter than before, almost take entire possession of the soul.

How few of the old pre-Christian languages now exist! And in the countries where these languages are spoken how strong the power, the vitality, the influence of the Gospel! As if they had been preserved to show the potency of Christ's life and teaching to conquer the civilizations of all times, and climes, and tongues. In Germany the Reformation had its origin, and in Wales a scarcely second Reformation had its birth; for there the British and Foreign Bible Society, and all its offspring and imitators—indeed, all schemes for the cheap and thorough diffusion of the Holy Scriptures, gained its initial thought—the idea whence it sprung. "You will wish to know first," says L. N. K. in *The Book and its Story* "how the British and Foreign Bible Society arose. It has been said very truly, that it grew out of a want—*the want of the Bible in Wales.*"—(p. 222.) "The apostolic Charles of Bala found Wales thirsting for Bible knowledge, and perishing for lack of it, travelled to London to attain his end after exhausting all his private efforts, and even obtaining from the Society for Promoting Christian Knowledge an edition of 10,000 Welsh Bibles. On the 7th of March, 1804, this great society was founded, and *now* its Bibles permeate the universe, in every language, and tongue, and people, and nation, and notwithstanding difficulties and objections, doing its own work, conquering and to conquer, in every region to which its operations have been extended."—(*The Book and its Story*, p. 228.) It is then only a return of good for good an Englishman is asked for when he is invited to study the Welsh language. The Welsh, from their own wants, learned the wants of a world—the want of sympathy, and especially Christian sympathy. Language is the medium of sympathy—of joining heart to heart. May those who gave the nations to feast upon God's word not ask that others should know the language

of the people from among whom this mighty institution and agent for good, temporal and eternal, took its first beginning? "Three-quarters of a year were found sufficient to teach the children to read the Bible well in Welsh," is the testimony of Mr. Charles—evidence amply sufficient to show that there is little real difficulty in the acquisition of such a knowledge of the language of the Cymry as we desire to impress the advantages of on Englishmen.

One purpose of Providence seems apparent just now, in the maintenance of separate languages on the earth. It increases the keenness of each nation to progress, discover, invent, and spread intelligence within itself. It makes even a centre of activities, and impulses, and aims, and efforts, that work to the proximate good of the individuals engaged therein, and through them to the benefit of the nation of which they are members, but ultimately for the progress of civilization over all the earth. If this be true of languages in general, it must be true of Wales in particular.

Again, that friendship and sympathy is worth little which ordains no trial, demands no sacrifice, necessitates no effort or exertion, but is passive and inert. God has wisely ordained that, through the gateway of labour, everyone must pass who would acquire a right and true knowledge of another nationality than his own. The study of the language is the task assigned. If Englishmen are truly friends with Welsh, they will—as so many of the Welsh have done with English—prove their sincerity by their works, and study the language in which *they* utter the keenest, deepest, holiest feelings of their hearts and souls.

We cannot appeal to those linked so closely with us in arms, arts, civilization, commerce, brotherhood of rights, interests, and British nationality. The future King of England is the Prince of the Cymry; the hearts of the Cymry are loyal to the British Crown; the blood of the Cymry has dyed (and that deeply) the battle-plains where British victories have been won; and the language

of the Cymry has breathed in the death-hour amid the carnage there the sentiments of love, loyalty, devotion, faith, and meek repentance.

Englishmen! will you not, then, be convinced by our arguments, affected by our appeals, stirred by our yearnings, and touched by our earnest longings, that you would, too, help us to retain the treasured thought, the age-matured wisdom, the time-ivied legend, the graphic history, the queer wit, the lofty poetry, the home-felt song, the holy love, the antique wine of intellect encasketted in the tongue of the Cymry!

No! is the echo of your hearts to that question. You revere the patriotic thoughts that stir our bosoms; you acknowledge the claims of antiquity to such reverence as may not interfere with due attention to the utilities of life; you regard that keenness for national glory, and the hereditary renown of age-illustrious men and doings, as worthy of respect; you frankly confess that the man who would sacrifice such memories at the base mammon-shrine of mere utility would be unworthy of your nation's brotherhood. You see that there is at the very basement of earnestness the right and the true feeling of love for fatherland, which you honour and respect; and though the voice of scorn, contempt, or contumely may have panted on your lips before you heard this exposition of our views, you are willing to regard us no longer as foolish rhapsodists, alien from the spirit of our age, following derisive courses, and endeavouring to arrest the current of the progress of the earth. You will not, therefore, consider us impertinent or imprudent if we request you to return a verdict to the Court of Consciousness, that there are "advantages accruing to Englishmen from the study of the Welsh Language."

Oes y Byd i'r Iaith Gymraeg.

APPENDIX No. I.

1. *Aber*, the mouth of a river, corresponding with French *Havre*, and Latin *Aperio*, I open, *Apertura*, an opening, &c.

Wales.	*England.*	*Scotland.*	*Wales.*	*Scotland.*
*Aber*avon	*Aber*gavenny	*Aber*brothock	*Aber*teivy	*Ber*wick
*Aber*conway	Hum*ber*	*Aber*corn	*Aber*ystwyth	Foch*abers*
*Aber*fraw		*Aber*deen	*Havre*ford	Loch*aber*
*Aber*gwilly		*Aber*nethy	*Ber*maw	

2. *Caer*, Car, a fort, and thence a town, Cor; with Latin *Castrum*, a camp. Caer-Caradock (*Caractacus*), *Car*-Luke, Caer Gai (*Gaius*), Cramond (*Caer-almond*), Caer Gwrle, Caer Leon (Lleon), Caer Marthen (Merddin or Merlin), Caer Gwys (*gwys*).

3. *Craig*, a rugged rock or hill.

Wales.	*Scotland.*	*Ireland.*
Craig-y-deryn	*Craig*nethan	*Craig*town
Craig-y-Pistyll	*Craig*engower	*Carrick*fergus
*Crick*howell (*Hywell*)	*Craig*moni	*Carrig*ahooly
Cerrig-y-druidion	*Craig*ruigh	*Croagh*patrick

4. *Dinas*, Dyne, Dun, Don, Ton, a hill, and hence a town or fort.

Wales.	*Scotland.*	*Ireland.*	*England.*
*Dyne*vor, or *Dinas*fawr	*Dun*barton	*Down*patrick	Abing*don*
	*Dun*keld		Claren*don*
*Den*izon (*Dinessydd*)	*Dun*fermline		Elin*don*
Snow*don*	*Dun*bar		Hali*don*
Bover*ton*	*Duni*pace		Ac*ton*

5. *Eglwys*, Eccles, Eglis, a church, a place of worship.

Wales.	*Scotland.*	*England.*
*Eglwys*fair	*Eccles*fechan	
*Eglwys*wrw	*Eccles*gaig	*Eccles*hall
Eglwys Brewis	*Eccles*machan	*Eccles*ton
Eglwys Cymin	*Egli*smaol-Luach	*Eccles*al-Bierlow
Eglwys Fach	Terre*gles*	*Egles*hayle
Eglwys Llan	*Eccles*	*Egla*skerry
Eglwys Rhos	*Eglis*	

6. *Llan*, a fane or church, a town by a church. Latin, *Fanum*.

Wales.	*Scotland.*	*England.*
*Llan*gollen	*Llan*bryd (in Morayshire)	*Launce*ston
*Llan*beris		*Llan*thony

7. *Pont*, a bridge. Latin, *Pons*. Spanish, *Puente*.

Wales.	*Scotland.*	*England.*	*France.*
*Pont*ardulais	Pen*pont*	*Pont*efract	*Pont*-de-Vesle
*Pont*neath Vechan		*Pont*eland	*Pont*oise
*Pont*faen		*Pont*esbury	*Pont* l'Evêque

8. *Tyr*, Tor, Towe, a tower. Latin, *Turris*. French, *Tour*.

Wales.	*Spain.*	
*Tyr*escob	*Torres* Vedras	*Tor*thorwald
	Torres Novas	Inch*ture*

9. *Pen*, Ben, Brin, &c., a hill, promontory, headland, &c.

Wales.	*England.*	*Scotland.*	*Spain.*
*Pen*maenmawr	*Pen*nigent	*Pen*icuick	*Pen*aceriada
Pen y Cader Idris	*Pen*hurst	*Pen*tlands	*Pen*assende
*Pen*traeth	*Pen*zance	Cock*pen*	*Pena* de las Enamorados

10. *Mynydd*, Monadh, &c., a mount, mountain, &c.

Wales.	*Scotland.*	*Italy.*
Mynydd-Du	*Monadh*liadh	*Monto* Nuovo
Mynydd Ergri		*Monto* Santo
Mynydd Mawr		
Mynydd Moel		

11. *Ynis*, Inis, Ennis, Inch, Inish, &c., an island.

Wales.	*Scotland.*	*Ireland.*
Ynys-for	*Inis*hail	*Enni*skillen
*Ynys*ycedeirn	*Inis*eraith	*Enni*scorthy
Ynys y moch	*Inis*fraoch	*Inis*tory

12. *Cwm*, Combe, Cum, a hollow between hills, &c.

Wales.	*England.*	*Scotland.*
*Cwm*avon	*Cum*berland	*Cum*bernauld
*Cwm*neath	*Cum*berworth	*Cum*nock
*Cwm*rydol	*Cum*whitton	*Cum*braes
*Cwm*ystwith	*Cum*nor	*Com*rie
*Cwm*dyli	*Cum*rew	

13. *Den*, a deep vale, a ravine.

Wales.	*England.*	*Germany.*
*Den*bigh	Deep-*den*	Emb*den*
*Den*io	Wal*den*	

14. *Tre*, Tref, Thorp, Torp, Dorp, Dorf, a village, town, &c.

Wales.	*England.*	*Scotland.*
*Tre*coed	Al*thorp*	Cummer*trees*
Tre Castle	Copmen*thorp*	Ochil*tre*
Tre-llyn		
Tre Madoc	Kel*thorp*	Soul*tra*
Tre-Newydd	Oswn*thorp*	
Tref draeth	Coven*try*	
Tref y coed	Oswes*try*	

15. *Hafn*, a haven or harbour.

Wales.	*Scotland.*	*England.*
Towy*haven*	New*haven*	Rye*haven*

16. *Pool*, or *Pole*, an inclosed water, a haven.

Wales.	*England.*
Welsh*pool*	Liver*pool*

17. *Well*, a spring of water.

Wales.	*Scotland.*	*England.*
Holy*well* (Treffynnon)	Mother*well*	Barn*well*

18. *Dol*, a dale and meadow, or valley.

Wales.	*Scotland.*	*England.*
Dol-gelly	*Dal*ry	*Dal*ton (Lancashire)
Dol-ben-maen	*Dal*garnock	*Dol*ton (Devonshire)

19. *Ea*, Ey, Ay, &c., an island, &c.

Wales.	*Scotland.*	*England.*
Angles*ea*	Orkn*ey*	Batters*ea*
Bards*ey*	Raas*ey*	Chels*ea*

20. *Moel*, bare, bold, &c.

Wales.	*Scotland.*	*Ireland.*
Mynydd *Moel*	*Mel*rose	Croagh *Moyle*

21. *Mawr*, or *Fawr*, great, grand, noble, &c.

Wales.	*Scotland.*	*Ireland.*
Mynydd *mawr*	*Mor*ven	Arran*more*
Taap *fawr*	Ben*more*	Bally*more*

22. *Du*, dark, dusk.

Wales.	*Ireland.*	*Scotland.*
Mynydd-*du*	*Du*blin	*Dou*glas
		Aird *du*

23. *Fechan*, *Vechan*, little, short, &c.

Wales.	*Scotland.*	*Ireland.*
Gwendraeth *Vechan*	Eccles*fechan*	Kil*beggan*
Taafe *Vechan*		
Abenbury *fechan*		
Pontneath *fechan*		

24. *Newydd*, new.

Wales.	*Scotland.*	*England.*	*Germany.*
Bettws*newydd*	*New*bigging	*New*bury	*Neu*stadt
Tre*newydd*	*New*battle	*New*ark	*Nan*evid

25. *Ruth*, *Roth*, *Rut*, *Rad*, &c., red.

Wales.	*Scotland.*	*England.*
*Ruth*lan	*Ruth*ven	*Rut*land
*Ruth*in	*Ruth*well	*Roth*eram

APPENDIX No. II.

Welsh.	*English.*	*Cognates in other Tongues.*
Abad	Abbot	Abba (Heb.)
Abatty	Abbey	
Abl	Able	Habilis (Lat.)
Afall	Apple	
Afallach	Appleyard / Orchard	
Annog	Annoy	
Aweddar	Water	
Baban	Baby	
Baccwn	Bacon	
Banniar	Banner	
Bardd	Bard	
Bargen	Bargain	
Burm	Barm	
Bastardd	Bastard	
Bîr	Beer	
Bicre	Beaker, Bicker	
Bwrdd	Board	
Bôst	Boast	
Bodcin	Bodkin	
Bwth	Booth	
Boch	Box, a blow	
Bottwnn	Button	
Brann	Bran	
Brôch	Broth	
Bwial	Bail	
Bwngler	Bungler	
Byrn	Barn	
Byw	*Bio*graphy	Bios, life (Gr.)
Caban	Cabin	Cabine (Fr.)
Cabl	Cable	
Cadw	*Cad*dy	
Calch	Chalk	Calx (Lat.)
Capel	Chapel	
Cann	*Can*did	Candidus (L.)
Carr	Car, Cart	Currus (Lat.)
Cap	Cap	Caput (Lat.)
Carl	Carle or Churl	
Carennydd	Kindred	
Carn	Cairn	
Castell	Castle	
Clai	Clay	
Clamp	Clump	
Clwppa	Club	
Clas	Close	
Cnul	Knell	
Cordyn	Cording, Cord	
Cost	Cost	
Crwed	Crowd	
Crwcca	Crooked	

Welsh.	*English.*	*Cognates in other Tongues.*
Cred	Creed	Credo (Lat.)
Creawdr	Creator	Creator, Creo } Lat.
Cwrrian	Cower	
Cwccw	Cuckoo	
Cwlio	Cull	
Cwmpas	Compass	
Cwppan	Cup	
Cwrs	Course	Cursus (Lat.)
Cwstard	Custard	
Cyfrin	Cipher	
Cyfriniaeth	Ciphering, Arithmetic	
Dagr	Dagger	
Daintardd	Dainty	
Diemwnt	Diamond	
Derwy	Druid	Drus (Gr.)
Dewinio	Divination	
Diafwl	Devil	Diabolus(Gr.)
Dysgl	Disc, Quoit	Discus (Lat.)
Dwl	Dull, Dool	Dolor (Lat.)
Ebrwydd	Ebriate	Ebrius (Lat.)
Edling	Atheling	
Eistedd	Seated	
Emyn	Hymn	Hymnus (Lat)
Ermydd	Hermit	Eremos (Gr.)
Eryr	Eyre (Eagle's nest)	
Eystran	Strange	Extraneus (L)
Ffagodd	Faggot	
Ffair	Fair	
Ffafor	Favour	Favor (Lat.)
Fferm	Farm	
Ffilog	Filly	
Ffladr	Flattery	
Ffol	Fool	
Fforest	Forest	
Ffos	Fosse	
Ffynon	Fountain	Fons (Lat.)
Gardd	Garden	
Geol	Goal, Gaol	
Glendid	Clenly, Splendid	
Glud	Glue	
Griff	Grief	
Gevyn	Gyves	
Gwas	Gaucy (Scotch)	
Gwerth	Worth	

Welsh.	*English.*	*Cognates in other Tongues.*
Gwest	Guest	
Gwin	Wine	
Gwinegar	Vinegar	
Glolan	Woollen	Lanus (Latin)
Gwn	Gown	
Gwydd	Know	Gnosea (Gr.)
Gwymph	Gimp	
Gras	Grace	Gratia (Lat.)
Hadl	Addle	
Hacnai	Hackney	
Hagr	Haggard	
Harlodes	Harlot	
Hafog	Havoc	
Hoeden	Hoyden	
Hwt	Hoot	
Hur	Hire	
Hwsman	Husbandman	
Lamp	Lamp	Lampas (Gr.)
Larwm	Larum, Alarum	
Llawn	Lawn	
Llafwr	Labour	Labor (Lat.)
Llaith	Lethal	Lethe (Lat.)
Llin	Linen	
Llugorn	Lanthorn	
Llam	Flame	Lumen (Lat.)
Maeth	Meat	
Malais	Malice	Malitia (Lat.)
Marc	Mark	
Marl	Marl	
Myr	Pismire, Ant	
Milwriaeth	Military	Miles (Lat.)
Moppa	Mop	
Mwd	Mud	
Mwg	*Smoke*	
Mwnai	Money	
Mwyth	*Smooth*	
Nad	Nod	
Naw	New	
Nawn	Noon	
Neb	Nobody	
Nerth	Nerve	
Nobl	Noble	Nobilis (Lat.)
Nyth	Nest	
Od	Odd	
Offrwm	Offering	
Oll	All	Holos (Gr.)

Welsh.	*English.*	*Cognates in other Tongues.*
Onest	Honest	Honestus (L.)
Pattle	Paddle	
Palfrei	Palfrey	
Pallu	To pull	
Pantri	Pantry	Pan allo (Gr.)
Papir	Paper	Paperer (Lat.)
Parlwr	Parlour	Parler (Fr.)
Pawen	Paw	
Pert	Pert	
Penwn	Pennon	
Piler	Pillar	
Pîb	*Pîb*roch	
Plas	Palace	
Plastwr	Plaister	
Pobl	People	Populus (Lat.)
Poeni	Penalty	Pœnus (Lat.)
Porth	Port	Portus (Lat.)
Pris	Price	Pretum (Lat.)
Profi	Proof	Probus (Lat.)
Prolaid	Prolix	
Propr	Proper	Proprius (Lat)
Prydus	Pretty	
Prudd	Prudent	Prudeno (Lat)
Pwrs	Purse	{ Bursa (Gr.) Bourse (Fr.)
Pwrcas	Purchase	
Rheol	Rule	Regulare (L.)
Rhyswr	Wrestler	
Sadell	Saddle	
Sengle	Single	Singulus (Lat)
Son	*Son*orus	Sono (Lat.)
Soppen	Sop	
Swpper	Supper	
Taeliwr	Tailor	
Tasg	Tax	
Tirf	Turf	
Titl	Title	
Tlodi	Cloddy	
Tlawd	Clown	
Topp	Top	
Trabludd	Trouble	
Trafael	Travail	
Traflwng	Travelling	
Troed	Trodden	
Twl	Tool	
Tur	Tower	
Tysmwy	Dismay	
Tywyllwg	Twilight	
Uwel	Fuel	
Wimple	Wimple	
Yspear	Spear	
Ystof	Staff	
Yslyfn	Slaven	
Ysgwar	Square	

OES Y BYD IR IAITH GYMRAEG.

ALL SOULS' EVE.

(*Translated from the* BRYTHON.)

DOWN to within the last hundred years it was usual in many a district in Wales to burn candles in the parish church, on the eve of All Souls, with the view of ascertaining what fortune would befall the inquirers during the year that was then commencing. These, consisting for the most part of young women, resorted after dark to the church, each carrying with her a candle. At the appointed hour all the candles were lighted by the sexton, whose presence and service on the occasion were considered indispensable. The act of lighting them was accompanied by every expression of gravity and earnestness; and the young women watched with the greatest anxiety their respective candles, to see how they burned. If a candle burned clearly and brightly, it augured favourably for its owner, and signified that prosperity and happiness would be her lot. If slowly and gloomily, and in an irregular and crackling manner, then the person whose property it was would surely meet with troubles and misfortunes of various kinds. If, however, the candle went out before it had burned to the socket, then its owner was regarded as about to die in the course of the year, and as little doubt had they on the subject as if the Angel of Death were seen at that moment himself sealing her fate.

But not only did they observe the general manner in which the candles burned, or draw prognostications from the light of each in the aggregate or as a whole, but they marked carefully how each portion appeared, and these portions were made to represent the different parts of the year, so that they pretended to divine the various phases of their lives throughout the ensuing twelve months.

When the last candle was burned out all left the church, and having walked two or three times round the sacred edifice they proceeded homewards and to bed, without uttering to any one a single word. Not a syllable was

to be pronounced from the time of quitting the church, until they awoke on the following morning. If they spoke to any one the whole charm would at once be broken, and all their labour would be utterly lost. In their sleep on that night their lovers would appear to them—even those whom they should wed when the time was fulfilled, which had been foretold by the Fates.

It is to this custom that Ellis Wynne refers in his "Visions of the Sleeping Bard," when he says:—"So this also on his tramp through the world; he heard some speak of walking round the church to see their sweethearts; and what did the old fool do but appear to the simpletons in his own form at home; and notwithstanding the greatness of their terror, they abjured all frivolities henceforth. Whereas he had need only to appear like some vile fellows, and they would have considered themselves bound to accept them; in that case the wretched fiend might have been master of the house with both parties, he having brought about the marriage."—*(Bardd Cwsg*, p. 85. Caermarthen, 1853*)*.

Sometimes these candle divinations were attended with melancholy, and occasionally with ludicrous results.

Once in a church in Lleyn, Caernarvonshire, the candle of a young woman from the neighbourhood happened to go out before it was half burned. She implicitly accepted this omen, took the whole affair to heart, would not be comforted, and in less than three weeks was a corpse!

In the same church, on a similar occasion, the following laughable occurrence took place:—When all the diviners were in church, and all the candles on the point of burning out, a wag from the village resolved to go and frighten the superstitious women. Accordingly he dressed himself in a white sheet, and proceeded under cover of the darkness towards the church door. The ground outside was much higher than the floor of the church, to reach which it was necessary to descend two or three steps. Having arrived at the door the man began to lean his back against it, that he might be prepared to encounter the women on their egress. The door

was unfastened, and yielded to the weight of his person, and backwards he tumbled with a heavy crack into the church! If the divining females were terrified, much more was he himself, and hurt too. The bruises which he received from his fall compelled him to keep his bed for several weeks afterwards, and the annals of the village do not tell us that he ever repeated the experiment.

In some districts it was usual to observe these superstitious ceremonies on the eve of the parish festival, or wakes, instead of on All Souls' Eve; and on such occasions they sometimes offered a few pence to the patron saint.

JUDICIAL ADDRESS.

The following address, which was formerly made by a Welsh judge to a prisoner about to be tried, together with the latter's plea, is a judicial relic of considerable interest:—

Dercha 'th law ar dy galon, a'th galon ar dy raith, a'th raith ar dy Dduw, a gwed mewn gwirionedd pa un a thydi ai arall a wyddost, ai amgen o ddyn nas gwyddost a wnaeth y gyflafan a'r anrhaith a ddoded yn dy erbyn.

Nid myfi, nid arall a wn i am dano, ond amgen o ddyn tu hwnt i 'ngwybodaeth i ai gwnaeth, os nebun o'r byd ai gwnaeth amgen na llaw Duw ai ddial, ag os gwnaethpwyd.

Barnwr.—Gwel dy raith, gwel a dystiant i'th erbyn, rhydd itti wrthryn cyfraith, a gwynwaredig y bot.

Llys.—Boed felly y bo.

TRANSLATION.

"Raise thy hand to thy heart, and thy heart to thy compurgation, and thy compurgation to thy God, and say in truth whether it be thyself, or another whom thou knowest, or a different person whom thou dost not know, perpetrated this felony and injustice, which is laid to thy charge."

"Neither myself, nor another of whom I know, but a different person beyond my knowledge did it, if any one in the world did it besides the hand of God and His vengeance, and if it was done at all."

"Judge.—Behold thy compurgators; behold those who will testify against thee; it is free for thee to oppose law to them, and mayest thou have a happy deliverance."

"The Court.—So be it."

ARTHUR A CHATTWG.—ARTHUR AND CATTWG.

Mi a'th wnaf yn Farchog o'm Llys, ebe Arthur wrth Gattwg Sant ab Gwynlliw, os oes marchog cyfiawn yn dy Lys yn gydymaith imi, ebe Cattwg, mi a fyddaf farchog, os amgen ni byddaf. Mi a wn am ddauwr yn eithafoedd byd, ebe Arthur, a chyfiawn ydynt, a mi au gwnaf yn farchogion gyda thi, fal y bo itti gyfeillion o'th ryw dy hun, Blas ab Blas, brenin Llychllyn yw un, ni ddywed erioed ond a fai gyfion, a Phadrogl o'r India yw'r ail, ni ryfeloedd erioed ond wrth gyfiawnder, mi ai cyrchaf i'm Llys, os Cattwg, fy nghâr, a gaf yno hefyd. —*MS.*

TRANSLATION.

"I will make thee a knight of my court," said Arthur to St. Cattwg, the son of Gwynlliw. "If there be a just knight in thy court, who will be my companion," replied Cattwg, "I will consent to become a knight, otherwise I decline." "I know of two men in the extreme ends of the world," observed Arthur, "who are just; I will make them knights with thee, that thou mayest have friends of kindred spirit, the one is Blas, son of Blas, King of Scandinavia, who never uttered a word that was not just, the other is Padrogl, from India, who never waged war but at the call of justice. I will bring them to my court, if I shall have my friend Cattwg there also."

CORRESPONDENCE.

THE WELSH LANGUAGE.

To the Editor of the Cambrian Journal.

SIR,—The subjoined letter will explain itself. You may perhaps not have seen the *Friend of the People*, a new journal lately begun in the cause of social advancement; but noticing in it the statement referred to, I at once wrote the following, as called upon by my Welsh descent, and as a Governor of the Cambrian Institute. I now leave it in your hands for further dealing with.—I remain, &c.,

F. O. MORRIS.

Nunburnholme Rectory, Hayton, York,
March 16, 1860.

To the Editor of the Friend of the People.

SIR,—May I hope that you will allow me a very few lines to give an unqualified contradiction to the most extraordinary and unfounded statement reported in the *Friend of the People*, p. 28, as having been made by Sir John Bowring in his recent lecture on China, namely, "that there was no civilized language in Europe that had been spoken for seven centuries."

Will you allow me to state—not to lay stress on the belief, nay, the opinion most generally received, that the language of Wales was the primæval language of the earth, and was in use before the flood, even from the time of Adam—that it is the language spoken successively, since a period of nineteen centuries ago, by Caswallon, Lles ap Coel, Caradoc, and Cadwaladr, Hywel Dda, Gruffydd ap Nicholas, and Llywelyn ap Gruffydd, down to Owen Glyndwr; that, not to mention the Triads, and Laws of Dyvnwal or Dyfnwal Moelmud, dating more than two thousand years ago, the Welsh poetry of the sixth century is still in existence, (for proofs of its authenticity and genuineness, see Sharon Turner's *Vindication*,) and that we have compositions extant in Welsh extending over the last thirteen centuries. It was from his intimate acquaintance with, and extensive knowledge of, the Welsh language, and his earnest love of it on the above grounds, coupled with the desire to enrich the Celtic portion of his extensive linguistic library, that Prince Lucien Bonaparte, so recently as 1856, made a tour through the Principality.

I am, Sir, your obedient Servant,

Feb. 21, 1860. AP MORRIS.

THE HENGWRT MSS.

To the Editor of the Cambrian Journal.

SIR,—I observe, in your Number of the *Journal* for December last, a reprint of Mr. Aneurin Owen's "Catalogue of the Hengwrt Manuscripts." Though you do not "vouch for its correctness," I regret that this Catalogue has been reprinted, for it is very incomplete. It does not contain more than about three-fourths of the manuscripts, and some of them are so vaguely described, that it is impossible to identify them. For instance, No. "99. On Heraldry." There are many

volumes which would answer to this description. No. "252. Cyweddau, by different writers," and No. "254. Cyweddau, by different authors." Who can distinguish manuscripts so described, one from the other? Again, in several instances, a volume contains several subjects, whereas, in the Catalogue, it appears as though it had but one. If I recollect, this Catalogue was, in great part, copied from a very early one, made about 1656; and I think that, in one of my copies of his list, Mr. Aneurin Owen observes in a note, that there may be, amongst the printed books at Hengwrt, some of the MSS. which he had not seen. There are several in the collection in the autographs of our more eminent Welsh bards and heralds, which in the Catalogue would not appear as of any peculiar interest; such, for instance, as Griffith Hiraethog, Wm. Lleyn, Rŷs Caen, &c.

I hope, some day, to have the assistance of a good Welsh scholar, to arrange and catalogue all the Hengwrt MSS., and also the Peniarth Collection, many of which are very valuable; such as the Heraldic Visitation of the Three Counties, "uwch Conwy," in the autograph of Lewis Dwnn, the pedigrees in which, to a very great number, are certified by the signatures of the then representatives of the different families. This visitation was, some years since, printed under the editorship of Sir Samuel Meyrick, from a copy preserved at Eaton Hall, in Herefordshire, but the printed edition is so incorrect, either from the errors of the press, or of the Eaton Hall transcript, as to be comparatively of little value.

I am, Sir, your's obediently,

London, March 5, 1860. W. W. E. Wynne.

To the Editor of the Cambrian Journal.

Sir,—As frequent inquiries are made about the appearance of my Celtic Dictionary, and as many of your subscribers have sent me their names, I shall be obliged by being permitted to inform them, through your pages, that the First Part will be put to press as soon as the list contains 250 names of subscribers. The number at present is 220. Thirty more are now required; and, as soon as that additional number is obtained, I will venture upon the printing, though a much larger number is necessary to cover the expenses of publication. The work has now grown to much larger dimensions than originally intended. Besides being a complete Dictionary of the Cornish Dialect of the Ancient British, it will contain a vocabulary of all the words which are common to two or more of the six Celtic languages. It will be an indispensable supplement to every Welsh Dictionary, as an immense number of Welsh words cannot be explained from Welsh sources, and the roots are often to be found only in the kindred dialects. Again, many words in Irish have their roots now preserved only in the British branch. For instance, in Irish *sciberneog*, and in Gaelic *sgiobarnag*, mean a hare, but the root is obsolete in both; but in Welsh we have not only *ysgyvarnog*, a hare, but we know why it

was so called, from *ysgyvarn*, the ear, one of its distinguishing qualities, which is also preserved in the Cornish *scovarn*, and the Armoric *scouarn*. I may also observe that quite a flood of light has been thrown on Welsh philology by the study of Sanscrit, and the roots of a multitude of Celtic words are only to be found in that wonderful language. I will now take a few words from my Dictionary, which will give some idea of the extent of my researches. First, I will take the word *budhai*, a churn. This is derived by Dr. Pughe from *budh*, with which it has no connection whatever. There can be no doubt that *budhai* is a later form of *mudhai*, for so it is written in Irish, and Gaelic *muidhe*, and the root is to be found in Sanscrit, being *mat*, to shake, or churn, Welsh, *maedhu*, to beat. This is also the root of the Welsh *maidh*, whey (Cornish *meidh*, Irish *meidhg*, Gaelic *meog*, Manx *meaig*). The substitution of *b* for its cognate *m*, is to be seen in the Welsh *bawd*, a thumb; and there can be no doubt whatever that the earlier form was *mawd*, for that is the form preserved in the Armoric *meûd*, and in the Welsh composite *modvedh*, an inch, lit., the measure of the thumb. My next illustration will be *vâd*, in the well known sentence, *y vâd velen*, the yellow pest. Now Dr. Pughe derives this word from *mâd;* but this occurs in the six Celtic dialects in the sense of *good* only. (Cornish *mâs*, Armoric *mâd*, Irish *math*, Gaelic *maith*, Manx *mie*.) It cannot, therefore, mean *an evil, or pest*, which is diametrically opposite. *Vâd*, therefore, must be a mutation of *bâd;* and in Sanscrit we find *badha*, an evil, or pest, from the root *badh*, to hurt. This is also the root of the English *bad*. The Armoric *bos, bosen, ar vosen*, a pest, is also connected. The word *aberth*, old Welsh, *atbert*, a sacrifice, cannot be derived from any Welsh roots; it is preserved in the Irish *iodhbairt*, and Gaelic *iobairt*, where again no analysis can be made of it; but we find a most satisfactory explanation in the Sanscrit equivalent *adhvara*, a sacrifice, compounded of *adhva*, a way, and *ra* (Welsh *rhoi*), to give, *i. e.*, that which opens a way (to heaven). The Welsh word *ynvyd*, a fool, has been derived from *yn* in, and *myd* aptitude, which is quite the opposite meaning of the word; it is preserved in the Irish *oinmhid*, in Old Irish *onmhith*, Gaelic *amaid*, Manx *ommidan;* the Welsh *v* is equivalent to *mh*, and the word is the Sanscrit *unmatta*, compounded of *un*, intens. affix, and *matta* folly, the root being *mad*, to be infatuated, or intoxicated; and this again is the root of the Welsh *medhw*, drunken. It may also be derived from Sanscrit *a-mati*, without intelligence. One word more, and then I have done. It would puzzle a Cymro uniaith to explain why his ancestors called a couch *tyle*. Dr. Pughe derives it from *twl*, a round or smooth body, but it is no such thing. It is the same word as *tolg* in Irish, and τυλα in Greek, and is in Sanscrit *tulika*, a mattress, from *tûla*, cotton, of which it was originally composed. In conclusion, I shall observe that the more the Welsh language is studied, the stronger will be found its claim to be the first spoken in the British isles. I had long ago arrived at this conclusion, which is now agreed to by the

greatest continental critics. They also consider that the Celtic is not derived directly from the Sanscrit, but that it was the first to swarm off from the parent hive, and before the Sanscrit itself. "La race Celtique, établie dès les temps les plus anciens dans l'Europe occidentale, a dû y arriver la première, et selon toute probabilité elle s'est separée avant les autres de la souche commune."—Pictet's Letters to Schlegel, in the *Journal Asiatique*. Zeuss has proved that the Ancient Britons are represented by the Welsh, and not by the Irish; and that the Gauls and Ancient Britons were identical. After this we may afford to laugh at the shallow reasonings of Sir W. Betham, to derive the Welsh from their constant enemies the Gwyddyl Fichti. The same philosopher made the ancient Etruscans identical with the Irish, while the fact is that Ireland is the first country in which the Irish language, as such, was ever spoken. It is composed of at least three distinct elements, introduced by various nations at different times; but the great bulk of its vocabulary and grammar is identical with Welsh, and a considerable number of Teutonic words was introduced by the Belgæ, the Firbolgs of Irish tradition, which are foreign to the Welsh.—I remain, &c.,

ROBERT WILLIAMS, M.A.

Rhydycroesau, Oswestry, February 16, 1860.

MONMOUTHSHIRE PEDIGREES.

To the Editor of the Cambrian Journal.

SIR,—The Glamorganshire Pedigrees having been printed, (although I have not been able to procure a copy—can you inform me where I may obtain one?) and the Pedigrees of Caermarthenshire, Cardiganshire, and Pembrokeshire having also been printed, may not a subscription be entered into for the best collection, or collections, of Monmouthshire Pedigrees? My name shall be one.—I remain, &c.,

Glan Nant y Llan. GLWYSIG.

To the Editor of the Cambrian Journal.

SIR,—If the following will interest you, and be of use to your readers, I hope you will inseri it.

Inscriptio Tumuli Rosemarketensis in sordibus jam diu latentis & conditi.

"Jordan Walterus hac petrâ dormit humatus
Ut sit salvatus laicus roget & roget clerus."

"This was inscribed uppon a fayer Tombeston of free stone without any date w^{ch} laye within the Isle of Rosemarket Church. It was covered with rabbe & had layen longe hidde under the earth, the Isle being decayed & uncovered, but this tombestone beinge lately found there, the parishoners resolved to re edifie the Isle. It had uppon it the Jordans armes, beinge the flower de lecis with crossletts &c."

I remain, &c., THOS. PHILLIPPS.

Middle Hill, February, 1860.

MISCELLANEOUS NOTICES.

ST. GOVAN'S CHAPEL, PEMBROKESHIRE.—For the naturalist and the artist no district more abounds in objects of interest than the southern portion of the county of Pembroke. Year by year it attracts an increasing number of visitors to its highly picturesque scenery; and more and more frequent do we find, in books or periodical literature, notices of its natural beauties and antiquarian remains. Among the latest tourists is Mr. Cosmo Innes, F.S.A., who, at one of the recent meetings of the Archaeological Society, communicated a short notice of St. Govan's Chapel, a lone and wild spot on this precipitous coast. We quote from the *Journal* of the Society :—

"In one of the little bays there is a small chapel of rude masonry, half way down the cliff, known as St. Govan's Chapel; it is approached by a long flight of steps, and according to popular story it is not possible to count their number correctly. A few yards lower in the ravine is a well, covered by a roof of rude construction; it was doubtless originally used for baptism, and thence regarded as sacred, and it is still resorted to for the cure of diseases. The most singular part of the saint's dwelling is his so-called bed, possibly a place of mortification, or rather his coffin, being a vertical opening in the rock, in which a person of ordinary size may with difficulty stand, and the rock has become polished by the number of visitors who squeeze themselves into this interstice in the sides of the cavern. Mr. Innes called attention to the existence of similar places of penance in Ireland, associated with the legends of ancient asceticism; and he pointed out a remarkable circumstance, the popular mixing up of mythical personages or characters in ancient romance, with the holy hermits of early Christianity. There can be no doubt as to the character of the place in South Wales. The cave, the place of penance, the well still sacred in popular estimation, are all in accordance with other vestiges of primitive missionaries in North Britain and in Ireland. The name, however, here attached not only to the cave, but to the bold headland adjoining, resembles that of a famous hero, of romance, who, strangely enough, has robbed the humble hermit of his identity. Sir Gawain, the renowned knight of the Round Table, was slain by Sir Launcelot, and many places claimed the honour of preserving his remains: Langtoft says that he has buried at Wybre in Wales; Caxton and Leland place his interment at Dover; whilst, according to the Brut, he was conveyed to his country of Scotland. The occurrence of a name so similar as that of Govan, associated with a remarkable site, was sufficient, it would appear, to justify a claim on behalf of Pembrokeshire. The assertion, singular as it may be, is not modern, since William of Malmesbury[1] relates the discovery on the coast of the province of Ross in Wales, in the times of the Conqueror, of the tomb of Gawain, 14 feet in length; and also that the wounded knight was wrecked on the coast, and slain by the natives. Leland rejects the tale, but records the existence of a ruined castle near the shore, called by the name of Gawain; and Sir F. Madden observes that the tradition of the locality assigns St. Govan's Head as the burial-place of King Arthur's nephew.[2] Mr. Innes observed, however, that the local

[1] Script post Bedam, lib. ii. p. 64.

[2] Introduction to Sir Gawain, edited by Sir F. Madden. Fenton seems to ignore

historian, Fenton, does not advert to any such popular notion; and that during his recent visit to South Wales he had sought in vain for traces of this singular tradition."

Mr. and Mrs. S. C. Hall, also, in their interesting "Excursions in South Wales," now being published in the *Art Journal*, give an account, together with an illustration, of this chapel of St. Govan. They suppose the name to be a corruption of St. Giovanni, to whom the chapel was dedicated. They notice, too, the steps, "counted by none both ways alike," and add the following, from which there seems to be good grounds for the popular belief:—

"'In my descent I made them fifty-two, a tale agreeing with that of Ray, A.D. 1662.'—*Fenton.* 'I was silly enough to count them twice; I made the number seventy-three, exclusive of broken and fragmentary ones.'—*Gosse.* Our friend, Mr. Thomas Purnell, numbered them, and makes them seventy."

We suppose this contrariety of opinion is attributable to the fact, that the steps are so worn, and so irregular, that what one person would count a step would by another not be considered in that light.

Between 1180 and 1189 the following persons held lands *in Pembrokeshire:*—

Robert fil. Humfrey held Landogof
Jno fil. Letard—Letardston
Philip le Poer—Patrick's Ford
Philip de Kemeys—Welsh Hook
W^m^ fil. (Hamonis?)—Rhosmarket
Robert=fil. Richard—Coferun. (Nevern?)
viz.
Walter= held lands in Stokebugia (Scoteburgia?)
Philip= Henry held Willamel & Borchingfeld
Walter held lands in Dungledi, Clarbeston, Ambleston, Reynoldston, Woodstock, Walton, Rudepagston, Prendegast, Villa Osmundi, *or* Usmaston, Boulston, Piketon, & Slebech
Richd fil. Tancardi, held in Haverford
Robert fil. Godeberti— . . . . .
Robt fil. Lomeri held Mynwere
W^m^ le Poer—Blakedone
Odo fil. W^mi^ fil. Geraldi de Windsore—Redebord
W^m^ Herrison—Amroth
Haneraud—Berugdon & Dolbryvawr
Henry fil. Philippi—Allagreston
Galfrid Marmion—Lanstephan
W^m^ de Londoniis, *sive* de Loundres—Kidwelly
Robt fil. Walteri—Brictricsfee

the legend, which is not mentioned in his Hist. of Pembrokeshire, where Stackpole Head is noticed, p. 414.

In Glamorganshire:—

Robert de Mara—Porth Eynon & Oxenwich
Henric. de Novo Burgo—Lochor in Goher, & lands in Swansea
Helias de Tortesmains— . . . . .
Robt fil Stephani held S^{t} Bernach de Blaentav, in Kemeys
W^{m} de Turberville — Llanrhidian, Walterston, Llandimore, & Rossilly
W^{m} fil. Martini—Newborough, in Kemeys
W^{m} de Henllys—
Maurice held lands in Berry
Jordan de Cantiton—Castel Emlyn, confirmed by W^{m} fil. Geraldi

In Cardiganshire:—

Res ap Griffin held Llansanfreyt
Roger, Earl of Clare, held Ystrad Meuric Church, Trastrahir, Hundun, & 3 burgesses in Cardigan
Rees ap Gruffyth—in Ystrad Meurig & Rystud
Walter Apelgard held lands on one side of the Castle of Rees ap Bledri
Simon Hay—Kil y maen Llwyd
Cadwgan ap Griffin—Betmenon?
Richard fil. Tancredi—Garlandeston
W^{m} de Breuse & Meurig ap Adam } Nantmelan
The Lord of Pankelly—Meugan Church
W^{m} ap Elidur held lands in Co. Pembr.
Robert his son in Stakepol
W^{m} Marshal held Emelyn & Eschekemanhir

In Goher:—

Jno de Brewosa held S^{t} Yltuit & Mallwyd & Borlakestand
Rob^{t} de Penrice—the Church of S^{t} Andrew de Penrice
Jno Blancmegnell—Penmayne
Maelgwn Magnus—
Maelgwn junior held Merthir Kinlas
Rob^{t} Bured held Burlake
Rob^{t} Carpenter, of Caermarthen, held ½ the land to the mill outside the walls of Caermarthen
Raymond fil. Martini—Benegerduna
Ivo fil. Raymundi—Martletwye

King Charles the First's Hunting Dagger.—This curious relic was purchased at the Rûg sale, by Mr. Kerslake, of Bristol. The following is the account which he gives of it in his Catalogue recently issued:—"*The Hunting Dagger worn by King Charles the First when Prince of Wales.*—This interesting weapon, up to the

present time, has been among the heir-looms of the families of Salesbury and Vaughan, of Rûg, Merionethshire. The entire length is 18 inches, of which the blade is 13½, tapering off to a narrow point. The sheath is covered with old purple velvet, and contains also a small slender knife and fork. These cannot be withdrawn without first unsheathing the dagger, as the silver plate or guard is so constructed as to cover them, in the same manner as Fig 1, Plate CXI. of Meyrick's *Illust. Anc. Arm.* The guard, like the figure referred to, consists of three plates or flanges turned over the blade, and upon each of these silver plates is embossed a plume of feathers, and upon the larger one the initials 'C. P.' The pommel is also of silver, embossed with a lion passant. It is rather singular that this curious weapon has hitherto passed among the Welsh antiquaries as the dagger of Owen Glyndwr, and is so mentioned in the Tour-books, old and new, as one of the objects of a visit to North Wales. Pennant, however, speaks of it as having belonged to Owen Brogyntyn, ancestor of the Vaughans and Salesburys, of Rûg, and is followed by the Rev. Robert Williams *(Biographical Dictionary of Wales)*. The Rev. T. Thomas, in his *Life of Glendower*, claims it for his hero, and gives a minute description of it (p. 172), but most preposterously converts the three plumes of feathers into 'fleurs de lis.' Sir Thomas Salesbury, the second baronet, was a very active Royalist in the Civil Wars, and attended King Charles at Oxford. Col. William Salesbury, commonly called Blue Stockings, who founded and endowed the chapel at Rûg, was Governor of Denbigh Castle when King Charles took refuge there after his defeat at Chester. See Pennant's *Wales*, and Yorke's *Royal Tribes of Wales*. Yorke also mentions the dagger as being that of Owen Brogyntyn."

DRUIDICAL REMAINS.—"A curious discovery," says the *Echo du Nord*, "was made near Lille, by the workmen engaged in cutting trenches for the new fortifications. In removing the soil, they laid bare a stone tumulus, which, instead of bones, contained a large block of stone covered with inscriptions, indicating that it was an altar used by the Druids in their sacrifices. The names Hesus and Teutates, gods adored by the Gauls, are perfectly legible on it. Near the stone a sacred golden knife, used by the Druids for cutting the mistletoe, was also found. The inscriptions on this stone corroborate the fact already known, that human sacrifices were made by the Druids in times of national calamity. The knife has been placed in the museum of Lille."

BRUT Y TYWYSOGION, or the Chronicle of the Princes. Edited by the Rev. John Williams ab Ithel, M.A., Rector of Llanymowddwy, Merionethshire. Published by the authority of the Lords Commissioners of Her Majesty's Treasury, under the direction of the Master of the Rolls.—This work, consisting of 548 pages 8vo., 57 of which are taken up with the preface, is now ready, and may be had of Messrs. Longman & Co., London, price 8s. 6d.

REVIEW.

TRANSACTIONS OF THE HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE. Volume XI. Session 1858–59.

This Society has hitherto worked well, and the papers read at its meetings, from time to time, are, upon the whole, extremely clever and interesting, and calculated to throw much light upon the history of the two counties, that more immediately form the field of its operations. The contents of the present volume are, "A Historical Sketch of Warrington Academy;" "On the Population of Lancashire and Cheshire, and its Local Distribution during the fifty years, 1801–51;" "On the Diatomaceæ of the Neighbourhood of Liverpool;" "On the Arming of Levies in the Hundred of Wirral, in the County of Chester, and the Introduction of Small Fire-Arms as Weapons of War in place of Bows and Arrows;" "On the Poems of Oisin;" "Runic Inscriptions—Anglo-Saxon and Scandinavian;" "Geographical Terms, considered as tending to enrich the English Language;" "On the Popular Customs and Superstitions of Lancashire;" "A Sketch of the Origin and Early History of the Liverpool Blue Coat Hospital;" "On the Early Charters of St. Werburgh's, in Chester;" "On the Great Comet of 1858;" "Outline of the Sea Coast of Cheshire;" "On the Uses of Learned Societies, and in particular of the Historic Society."

THE

CAMBRIAN JOURNAL.

ALBAN HEVIN.

(SUMMER SOLSTICE.)

THE TRADITIONARY ANNALS OF THE CYMRY.

Chapter XXII.

THE RURAL ARTS.—HARP PLAYING.

The origin of music, both vocal and instrumental, is attributed to the melodious utterance of the Divine Name, in virtue of which all creation joyfully sprang into existence. It was Tydain Tad Awen, however, that reduced it into a system, or art, and he was the first that arranged the scale in respect of vocal, stringed, and wind music, as is stated in the secret memorials of the bards of the Isle of Britain.[1]

The oldest kinds of musical instruments on record are the organ and harp, both described as the invention of Jubal, the seventh from Adam.[2] David, the second king of Israel, was a great master of the harp, which was made in a triangular form of the wood of the algum-tree,

[1] The second book of "Cyvrinach Beirdd Ynys Prydain," and "Yniales."—*MSS.*

[2] Gen. iv. 21.

a species of fine cedar, and furnished with ten strings stretched from the top to the bottom, whence proceeded the sound.

There is every reason to suppose that the harp or TELYN, from *telu*, to stretch or strain, was likewise the first instrument in use among the ancient Cymry.[3] Doubtless it was the only one that was recognised by the state, hence it has been considered as our national instrument ever since. If it be true, as is now generally admitted by historians, that by the Hyperboreans are meant the primitive inhabitants of Britain, then the harp was certainly in use among them in the earlier part of the sixth century before Christ; for Hecateus the Milesian, a man of great learning, and author of many works, gives the following account of them :—

"In the island there is a magnificent grove τεμενος (or precinct) of Apollo, and a remarkable temple of a round form, adorned with many consecrated gifts. There is also a city sacred to the same god, most of the inhabitants of which are *harpers*, who continally play upon their HARPS in the temple, and sing hymns to the god, extolling his actions."[4]

This temple must have been one of the national circles, probably Avebury, the most magnificent as well as central of "the three principal gorsedds of the bards of the Isle of Britain." The inference is therefore clear, not only that the harp was then in use, but, what might have been expected from the views of the bards as to the divine origin of music, that it was employed in the service and worship of God.

[3] The antiquity of the word *Telyn* is singularly corroborated by the circumstance of the coast of France, where *Toulon* is situated, being anciently called the promontory of *Citharistes*, and the town itself *Telo Martius*. The form of the bay of Toulon resembles the comb of a harp, and the Latin name of that instrument is *Cithara*. Camden says, "If you ask our Britons what they call the harp, they will presently answer you *Telyn;* if you could raise an ancient Phœnician, and ask him what are songs played on the harp, he would answer you, *Telynu*."

[4] See Davies's Celtic Researches, p. 188. Also Archdeacon William's "Gomer," Appendix.

In the Laws of Dyvnwal Moelmud the harp is mentioned with esteem. Those curious and venerable Triads, which form the introductory portion of his code, assert "the science of a harpist" to be one of "the three social motes," and "a harper" to be one of the "three domestic motes, under the privilege of the customs of the kindred of the Cymry."[5] From which it would appear that the harp was regarded in his days as almost essential for family comforts or amusements. Indeed, further on, it is expressly stated that the harp was indispensable to an innate gentleman.[6] It is also described as one of "the three trinkets of a kindred," which is "not to be taken in distress by the sentence of court and law."[7]

According to Geoffrey of Monmouth's Chronicle, Bleg-wryd, the fifty-fifth king of Britain, or the ninth before Beli the Great, was celebrated for his skill in vocal and instrumental music, so as to be unequalled, and he was therefore called "Duw y gwareu," the god of playing.[8] The expression "gwareu" would imply that the instrument which he mainly performed on was the harp.

Several ancient authors allude to the cultivation of music among the Celts. Diodorus Siculus, who flourished in the century preceding our era, tells us, that among the Celts were composers of melodies, who sang panegyrical or invective strains to instruments resembling the lyres, which may safely be presumed to have been harps. We are also told by Ammianus Marcellinus that "the bards sang of the exploits of valiant heroes in sweet tunes, adapted to the melting notes of the melodious harp."

The ancient Welsh harp was strung with horse's hair, but whether simply or in some combined form we are not informed. Strings of gut were not introduced before the fifteenth century. It had only one row of strings; but the performer was able to produce a flat or sharp by a peculiar management of the finger and thumb,—an artifice, it is believed, no longer known.

[5] Welsh Laws and Institutes, ii. p. 475.
[6] Ibid. p. 563.
[7] Ibid. p. 493.
[8] Myv. Arch. ii. 165.

That considerable skill was employed in the mere mechanical effort of playing the harp appears from the rudiments specified in an old MS., which has been published in the third volume of the *Myvyrian Archaiology*. This MS. was a copy of another in the Welsh School in London, which had been transcribed by a harper of the name of Robert ab Huw, of Bodwrgan, in Anglesey, in the time of Charles I., from the original by W. Penllyn, a harper who lived in the reign of Henry VIII. It bears the stamp of great antiquity, and there is very little doubt that in some of its elements it may be traced up to druidic times. Some of the directions are as follow:—"The 6th tune is played as the 5th, only raising two notes on the upper thumb. The 12th is played like the 10th, only shaking the upper thumb. The 14th is played like the 13th, but raising three notes on the upper thumb." The following curious terms are also used:—"Choaking the thumb;" "shake of the four fingers," evidently a double shake; "shake of the little finger," not used now; "double scrape," probably drawing two fingers along the strings in thirds or sixes; "single scrape;" "half scrape;" "throw of the finger;" "double shake;" "shake of the bee;" "trill of the thumb;" "double choak," probably the present *étouffé*, or suddenly stopping the vibration of the strings; "forked choaking;" "back of the nail;" "jerk;" "great shake." These directions and phraseologies must to a modern harper appear extraordinary.[9]

Chapter XXIII.

THE RURAL ARTS.—WEAVING.

There is very little known of this art—Gwehyddiaeth, as practised by the Ancient Cymry. However the words *llian*, *brethyn*, *gwlanen*, which are old and indigenous,

9 See Observations on the Antiquity of Welsh Music, &c., by John Parry, Bard Alaw.

indicate clearly that our British ancestors were acquainted with the method of forming articles of apparel from various kinds of material.

About 430 years before the Christian era the art of weaving was regarded as an essential part of household duties, and it was incumbent upon the head of the tribe to see that it was taught in every family under his jurisdiction. For thus is it stated in the code of Dyvnwal Moelmud :—

"There are three domestic arts, being primary branches: husbandry, or cultivation of land; pastoral care; and weaving; and the chiefs of kindreds are to enforce instruction in them; and to answer in that respect in court, and in village, and in every assembly for worship."[1]

The following Triads also, of uncertain date, show that GWEHYDDIAETH ranked high in the estimation of our forefathers :—

"The three branches of mechanism, according to the old teachers and sages : carpentry ; metallurgy ; and weaving."[2]

"The three branches of labour: ploughing; pasturing; and weaving."[3]

"The three brothers of Society : a legislator ; a labourer ; and a weaver."[4]

A curious and perfect specimen of the domestic manufactures of the Ancient Briton was discovered about the year 1838, by some labourers, in a stone cist, while excavating for railway work, near Micklegate Bar, York. It is of the herring-bone pattern, and appears to be a sleeve, or a covering for the leg, and somewhat resembles the hose worn by the south-country Scottish farmers, drawn over their ordinary dress as part of their riding gear. It has been knitted, a process which doubtless preceded the art of weaving, in the modern sense of the word, probably by many centuries. As the Cymry, however, have but one name for knitting and weaving, it may be regarded as an illustration of the earliest phase of their GWEHYDDIAETH, which we have translated by the more

[1] Welsh Laws and Institutes, ii. p. 515.
[2] Triads of Law.
[3] Triads of Song.
[4] Triads of Brothers.

comprehensive term weaving. This valuable relic, which is still strong, and in careful keeping, is deposited in the Museum of the Scottish Antiquaries, and a woodcut representation of a portion of it is given in Wilson's *Prehistoric Annals of Scotland.*[5]

ANCIENT BRITISH HISTORY.

THE following lecture was delivered at the London Mechanics' Institute, on the 5th of March, by George H. Whalley, Esq., M.P. for Peterborough; and though we cannot endorse all its details, yet as it undoubtedly contains much that is really illustrative of British history, and to which little attention has hitherto been paid, especially by English historians, we gladly transfer it to our own pages:—

I shall not detain you by apologies for my deficiencies as a lecturer. The literary tastes of the members of this institution could doubtless enable them to find more instruction or amusement from the resources within their daily command than I can bring to their service; and the only compensation is to give to the scrap of literature which I lay before you some practical applications to matters of daily interest and importance to every one.

When Franklin by a simple contrivance brought down the lightning from the clouds, and commenced for us that practical process of putting as it were upon the elements that harness which has made them servants to mankind, he was engaged in a somewhat similar process

[5] Page 329. In the same book it is said that a much more complete specimen was found in 1786, seventeen feet below the surface of an Irish bog, in the county of Longford. This is described as "a woollen coat of coarse but even network, exactly in the form of what is now called a spencer." Iron arrow-heads, large wooden bowls, some only half made, with what were supposed to be the remains of turning tools, lay alongside of it.

to that which I would endeavour to imitate in reference to our early British history.

History, it is said, is philosophy teaching by example; that is to say, that from the vicissitudes which the story of every nation or collection of people present for our examination, we should frame such rules for future government as shall tend to avert the disasters and to repeat the triumphs and prosperity of the past; and the historian who is equal to his task performs the same office for the guidance of the statesman that the scientific chemist performs for the practising physician; and, as every man in England is called upon to act the part, or to control and direct the duties of national government and statesmanship, no subject I submit to you can be more appropriate, either for amusement or instruction, than the history of our own country.

The portion of British history to which I call your attention under the name of "Early British History," I shall limit by the Norman conquest; and I venture to assert that there is no instance on record of any nation or people having been deprived (by their course of scholastic and literary teaching) of that national credit which is justly their due from the historic achievements of their ancestry to the same extent as our own.

The school books out of which children are taught English history generally dispose of this early period in two or three pages; the substance of which is—that the Romans having discovered this island about the commencement of the Christian era, occupied it for about four hundred years, and having made roads, worked mines, built villas, and thus to some extent civilized the inhabitants, the Saxons came over, and for about another four hundred years not only occupied the country, but organized codes of laws, and originated various institutions, to which we are to this day taught to look up with pride and reverence, as having enabled us to withstand the shock, and finally to throw off the burdens, imposed by the Norman conquest.

Now, before I tell you some truths of this matter,

which I have no doubt will be to many of my hearers novel and unexpected, I wish you to understand that I am not speaking to you as a Welshman; nor am I about to claim for the Ancient Britons one iota of honour or credit that does not attach to the English nation. We are still emphatically the British nation, and ever have been so—in blood, race, and language—subject to such modifications as have resulted from the influx of strangers to our shores. I shall not to-night have time to show you that our English language, though so different in sound from the ancient British, which is still spoken in Wales in its original purity, is, as to at least three parts out of four of the words in the most ordinary use, based upon the British—that the laws, customs, and institutions, which we revere for their antiquity, and which are commonly attributed to Saxon origin, were as fresh and influential a thousand years before the Saxons were heard of as at this day; and, as to the question of race and origin, it would be almost as reasonable to call us Italians, Dutchmen, or Frenchmen, as Saxons; for it is an undoubted fact that the admixture of Saxons, and subsequently of Normans, in our British population, has exercised far less influence on the population than that which has been since effected by the continuous pacific immigration of foreigners. The difference, in fact, between the Welsh and the modern English, is this: occupying in common with Cornishmen on the south, and Cumbrians on the north, that portion of our island least exposed either to pacific or warlike incursions, they have, in those rugged retreats of Wales and the western country, preserved, with extraordinary purity and devotion, the ancient language and traditions of the entire island. And, speaking as an Englishman, I shall be borne out by facts, when I state, that for us to turn our backs upon, or to be indifferent to, the history of our British ancestors, would be to deprive ourselves, as a nation, of the strongest claims we possess to that pre-eminent position which, as a nation, we hold in the face of the world.

Assuming then that we, as Englishmen, are by race

and otherwise entitled to sympathize and take an interest in British history—as distinguished from that which recounts the adventures of such Romans, Saxons, Normans, or other foreigners, as in comparatively later times have contributed to make up the English character—let us proceed to compare a few of the facts of that history with the sketch which I first gave you from our current school books.

Passing over the earlier traditions of the country, the first historical fact to which I will draw your attention is the colony brought to this country by Brutus, the grandson of Æneas, one of the heroes of the siege of Troy, and the progenitor of the Roman people. This was about one thousand years before the Christian era; and, as distinguished from the subsequent invasion of Romans, Saxons, Danes, or Normans, was in every sense of the word pacific. The city of Troy was the great centre of the druidic religion in the east, as this island was of the west; and, therefore, upon the destruction of Troy by the Greeks, the Trojans naturally sought a refuge in the island of the west; and Brutus, the leader of the Trojan hosts, was elected king of the island, which thenceforth became known by his name—Brutus's Land—Britain—Britannia. He founded London, which, previous to its present name, was called Caer-Troia, and in a temple which he there built, called the Temple of Diana, he placed the sacred stone which was the pedestal of the palladium of the mother city of Troy. Seated on this stone the British kings were for centuries sworn, at the time of their coronation, to observe the laws and usages of Britain, and it was the firm belief in old times that so long as this stone remained, New Troy, or London, would continue to increase in wealth and power, but with its disappearance the city would decrease and finally disappear; and it is one of the most ancient traditions of Britain that New Troy, or London, was destined to sway the widest empire in the world. This stone may to this day be seen by passers by, imbedded in another stone,

on the south side of St. Swithin's Church, in Cannon Street, London.

For one thousand five hundred years this Trojan invasion, or immigration, was never disputed or questioned, and it is not now my intention to enter into the refutation of those monkish perversions of our British history which have laboured, unhappily with success, to obscure and confound this and other events of like interest in our early annals: before I conclude I shall account to you satisfactorily, I hope, for these perversions, and in the meantime will merely quote two or three authorities who are of more weight on such a question than all the monks and priests that ever existed.

Lord Coke, the greatest authority in this or any other country upon practical jurisprudence, in the preface to the third volume of his Reports, states as follows:— "The original laws of this land were composed of such elements as Brutus first selected from the ancient Greek or Trojan institutions." And Lord Fortescue, a still greater authority, insomuch as he could have no possible object in thus instructing his royal Norman pupil, states, in his treatise on the laws of England, "Concerning the different powers kings claim over their subjects, I am firmly of opinion that it arises solely from the different nature of the original institutions. So the kingdom of Britain had its origin from Brutus and the Trojans who attended him from Italy and from Greece, and were a mixed government, compounded of the regal and democratic."

The laws so introduced are still extant, as reduced into writing by a successor of Brutus, Dyfnwal Moelmud; and if time permitted of my reading to you such of the triads as have survived the continuous efforts to uproot these foundations of our independence and liberties, you would then require no aid from chief justices, or any one else, to perceive their authenticity and excellence, but would heartily concur with a distinguished writer of the present day, the Rev. R. W. Morgan, who, after quoting

a few of these original laws, states as follows:—"These and other primitive laws of Britain not only rise far superior in manly sense and high principle to the laws of ancient Greece and Rome, but put to shame the enactments of nations calling themselves Christians at the present day. They contain the essence of law, religion, and chivalry. A nation ruling itself by their spirit could not be otherwise than great, civilized, and free; one of their strongest recommendations being, that they are so lucid as to be intelligible to all degrees of men and minds."

Reluctantly passing over the multifarious incidents of the thousand years which preceded the invasion of the Romans, but which Shakspeare did not think it beneath his notice to illustrate in his plays of "King Lear" and "Cymbeline," I will select but one incident, namely, the conquest of Rome itself by the two British kings, Belinus and Brennus, near five hundred years previous to the invasion of Julius Cæsar. These two kings were brothers, and engaged in civil war in Britain, and on the spot where the battle of Hastings was in after ages fought, two armies commanded respectively by these two brothers were ranged in hostile array. While waiting the signal for attack, Corwenna, the aged mother of the two sovereigns, intervened, and reaching, as the story tells, with trembling steps the tribune from which Brennus was haranguing his army, she threw her arms round his neck as he descended to receive her, and kissed him with transports of affection. She then adjured him, by every appeal a mother could address to a son, to save her from the horrible spectacle of seeing her children engaged in impious hostilities against God, the laws of nature, their country, and themselves. Pointing out the injustice of his cause, and the ease with which far nobler conquests than that over a brother might be achieved if two such armies, instead of destroying, would unite with each other, she entreated him to be reconciled to his rightful sovereign. Moved by these representations Brennus

deposited his helmet and arms on the tribune, and bare-headed went with her, amidst the profound silence of both armies, to his brother. Seeing him approach, Belinus dismounted from his chariot, threw down his lance, and meeting him half way, folded him in his embraces. The cheers of the two armies on witnessing the scene rent the skies. In a few minutes all order was dissolved; Briton and Ligurian were no longer to be distinguished; the banners were bound together; the seamen of the fleet, informed of the event, poured on shore; and a day which threatened to be one of the most shameful and disastrous in British annals, ended in a general jubilee of joy and festivities. Happy would it be for mankind if every mother of kings were a Corwenna—if every contending monarch listened to the remonstrances of nature and humanity with the like readiness as Belinus and Brennus.

The result of this union was, that they entered upon and accomplished the conquest of Europe. Rome was at that time an independent metropolis, exercising considerable influence in the Italian peninsula; and the battle of the Allia, fought at the confluence of a small river of that name with the Tiber, near to the walls of Rome, was followed three days after by the capture of the city, with the exception of the Capitol, which, after standing a siege of six months, was ransomed by the payment to Brennus of one thousand pounds weight in gold.

The battle of the Allia was fought on the 6th of June, four hundred and ninety years B.C., and in the three hundred and sixty-third year of the city of Rome; and, although excluded from all notice in the annals of British history as compiled by the monks, was by the Romans themselves noted in their calendar as the "black day," on which it was the custom through many centuries to abstain from business, and to appear in public in mourning vestments.

That this conquest of Rome by the Britons was not the mere raid and ravage of a barbarian force, but, on the

contrary, indicates a state of British power and civilization at least equal to that of the Romans, appears from the accounts of the Roman writers themselves.

The force which embarked from Britain is supposed to have been at least three hundred thousand, composed partly of Britons, and partly of Ligurians, or Gauls; and the progress through Europe and the fertile fields of Italy of this vast host, as described by the Roman historian, reminds us of the notable characteristic of the British army under the Duke of Wellington, in the Spanish Peninsular War. "His forces," states Plutarch, "injured no man's property; they neither pillaged the fields nor insulted the towns."

And the poet Virgil, noted for his archæological accuracy, thus describes the uniform and arms of the British hosts:—"Their vest was a mass of gold lace—*aurea vestis;* they wore the gold torque round their necks, a sword by the side; two javelins with heavy steel heads were their principal missiles; and strong shields, borne on their shoulders during a march, covered their whole bodies in action."

The torque alluded to by Virgil is a martial distinction quite peculiar, I believe, to the Ancient Britons; and if any of my hearers would like to see a modern specimen of this ancient order of valour, as also a human specimen of such men as we may imagine the conquerors of Rome to have been, let him, the next time he is in the vicinity of the Regent's Park, in London, seek out the lodge-keeper, John Shields.

At the Llangollen Eisteddfod, in 1858, a splendid golden torque was awarded to Shields, as being the bravest of the brave amongst the heroes of the Crimea; and he was selected by the Duke of Cambridge, as Commander-in-Chief, to receive in this character this form of Victoria Cross from his countrymen.

I have given you the Roman description of the vestments of the ancient Britons, also of their respect in the midst of war to private rights; and I shall dismiss the history of the Britons anterior to the Roman invasion by

a description of their character as soldiers, in the words of Plutarch, the great Greek historian and biographer.

Comparing them with the Ligurians, or inhabitants of Gaul, who formed a part of the invading force, he says: —"The greater and more warlike Cimbri live in the Northern Ocean, in the very ends of the earth. They are called Cimbri, not from their manners; it is the name of their race. As to their courage, spirit, force, and vivacity, we can only compare them to a devouring flame. All that came before them were trodden down or driven onward like herds of cattle."

Amongst other nationalities with which they came into contact was the Greek kingdom of Macedonia. Antigonus was then king of Macedonia; and an anecdote recorded by the Roman writer, Justin, is remarkable as indicating their own sense of superiority to this Macedonian power, which fills so large a space in classic history. "What are these Greeks?" inquired the Britons of their ambassadors; to which the ambassadors replied —"These Greeks are remarkable for two things they call positions, which have neither moats nor ramparts, camps; and they think if they have plenty of gold they have no need of steel:" and the result of these national errors having been their entire annihilation, in conflict with the Britons, the lesson thus handed down to us is not inapplicable to the exigencies of the present day.

The period of British history of which I have just presented these isolated features is called the Trojan era, and includes about a thousand years before Christ, the event of the conquest of Rome by the British host occupying about the middle of that period. The remarkable fact connected with this portion of our history is that, although it was the period when the foundations of our present jurisprudence were laid, and when that energy of character which appears to be indigenous to the inhabitants of this island manifested itself in enterprises which, for magnitude of conception and splendour of achievement, have scarcely been surpassed even by ourselves, it seems to have been purposely excluded from our scholastic

literature. When brought to light by those who prefer tracing our national pedigree to such an ancestry, rather than to such barbarians, or even savages, as these our early ancestors are in most school books depicted, it is confronted and denied on the authority of that class of monkish and priestly writers who have systematically done more to destroy the vestiges of ancient times than Goths, Vandals, or Saracens. Who can deny, on the question of jurisprudence, the authority of Lord Coke and Lord Fortescue? or, as to warlike prowess and achievement, what better testimony can we have than the Roman writers themselves, bearing witness to the chivalrous gallantry of their conquerors? And, if time permitted, I could show you, by the testimony of the Holy Scriptures themselves, that as to our commerce it was then comparatively as predominant throughout the world as at the present time. Read the 26th and 27th chapters of the Book of Ezekiel; you will there find that Tyre, the most famed commercial mart of antiquity, is by the prophet characterized as the "merchant of the isles afar off;" and wherever you find, in the Scriptures or elsewhere, the article of "bronze" mentioned—a metal which entered greatly into the ornamental works of those days —you have evidence of British commerce and mineral productions; for in no other country in the world has tin, the chief element of bronze, been found or worked, until within quite a modern date, except in Britain.

I must now pass over five hundred years, and introduce to you some features of the Roman invasion; and, confining myself chiefly to Julius Cæsar's own account of that event, I have no doubt I shall satisfy you that up to that period at all events the British character had not degenerated. The classic authors all concur in stating that prior to Cæsar no foreign conqueror had ever ventured to assail the shores of Britain; and he justifies his invasion of Britain by alleging that the Britons were the first aggressors. This is in fact confirmed by the historic triads of Britain, which record the fact that 57,000 men were sent over to Gaul to aid the people on the continent

in resisting the torrent of Roman conquest. This was in the year 57 B.C.; and, in a little more than a year afterwards, Cæsar sent forth his mandate for tribute and submission, to which the British king and pendragon, Caswallon, sent the following reply:—

"We have received your letter demanding tribute and submission on the part of this Island of Britain to the senate of Rome. The ambition of the Roman people we know to be insatiable; Europe is too little for them; they covet the riches of the nation whom the ocean itself divides from the rest of the world. But our possessions alone will not content them: we must cease to be free—we must become their slaves. The Britons and Romans derive their descent from the same Trojan origin: such consanguinity should be the firmest guarantee of peace and equality between them. Our alliance we freely tender to Rome; but as for subjection, we have never hitherto known the thing even by name. If the gods themselves invaded our liberties, we would to the utmost of our power defend them; much more are we prepared to do so against the Romans, who are, like ourselves, but men."

The first invasion by Cæsar accordingly ensued, and took place in August, 55 B.C.; and on the 23rd September following he re-embarked with his entire force, having never advanced beyond seven miles from the spot upon which he landed, lost one pitched battle, and, what had never before occurred in his career of conquest, his own camp was attacked by the victorious Britons. He himself, in his own account of this campaign, states that he saw for the first time in Britain the chariot system of Troy; and, as in contrast to those pictorial sketches of our British ancestors which rejoice in representing them as naked savages, besmeared with blue and red paint, I will give you Cæsar's opinion of the military force by which he was opposed.

He states that the force as organized by Caswallon embodied the two essentials which military science seeks to combine in a perfect branch of service—the rapidity of cavalry, and the stability of infantry. The chariots were built of light well seasoned wood, many of them richly emblazoned and adorned with precious metals;

they generally held two, sometimes four, combatants; they were drawn by two horses abreast, so thoroughly broken in to their work that Cæsar states that in descending a hill at full speed they would, on a motion of the charioteer, wheel round and retrace the course, scarcely slackening their pace. The charioteers themselves frequently leaped from the chariot upon the pole, rearranged the harness, and returned to their place: they drove standing. From the axletrees of the chariots keen falchions of great breadth projected, inflicting the most ghastly wounds, and rendering it a matter of no small peril to attempt to attack the chariot on the flank. They drew up in divisions, each under its own commander, and all of them under the pendragon. One of the divisions commenced the action by bearing down on some given point of the enemy's line. The spectacle of the charge itself, the shouts of the combatants, the rush of the horses, and the roar of so many wheels, mingled with the clang of arms, rarely failed, adds Cæsar, before a blow was exchanged, to disorder the ranks of the best disciplined troops opposed to them.

In the second invasion, which took place on the 10th of May following, Cæsar maintained his footing on our island somewhat longer; but although aided on this occasion by the treasonable complicity of a British chief, named Avarwy, he again left the island with all his forces on the 26th September, B.C. 54, having concluded a treaty with the British general, as to which much controversy has prevailed. The Britons alleged that the second invasion was a more serious failure even than the first; while Cæsar's own statement to the contrary receives little confirmation from the fact that for ninety-seven years afterwards no Roman again ventured to plant a hostile foot on our island; and, to quote the words of Mr. Morgan, the Cambrian historian, "when the Roman eagle under Claudius once more expanded its wings to the stormy winds of Britain, it was when no other enemy unconquered met its eye from the Euphrates to Gibraltar, and the empire it symbolized had leisure to turn the

whole of its vast forces against the sole free people of the West."

This Claudian invasion commenced A.D. 43, and after forty-two years of incessant warfare, in which the whole force of the Roman empire—then the undisputed mistress of the world—was continuously, with three short intervals, directed against this island, again terminated by their expulsion from Britain. To enumerate the events of this period, or the heroes or heroines by whom on both sides were performed prodigies of valour and generalship worthy of British and of Roman renown, or to confer, especially upon the Britons and their leaders the laurels due to their heroic memories, does not fall within the scope of my lecture, which is merely to show that we Britons of the present day have a national pedigree worthy of our national character, and that it is for our national honour and advantage that, so far as history will justify us, we should connect ourselves by race and pedigree, as well as by name, with these heroic times. Tacitus, the Roman historian, says,—"Britain, which was at last considered effectually conquered, was lost in an instant." *Ferox provincia* (an untamable province) is the term applied by the Latin historian to our island; and Juvenal, the great Roman satirist, suggests, as the most extraordinary and gratifying news that could be received at Rome, the fall of the British king. "Has our great enemy," he says, "Arviragus, the car borne British king, dropped from his battle throne?" And Tacitus also, speaking of the Silurian portion of Britain states, "that they could neither be coerced by any measures, however sanguinary, nor bribed by any promises, however brilliant, to acknowledge the dominion of Rome;" and when at length, after forty years of undisturbed peace, Marius, king of Britain, A.D., 114, concluded a treaty with Trajan, whereby Britain at last consented no longer to stand isolated from the rest of the Roman world, and consented to become part integral of the Roman empire, it was upon the following conditions:—that the Britons should continue to live under their own laws and native kings; that

the Roman law should be confined to such cities as chose to become *municipia*, or colonies; that no Briton should be disturbed in his hereditary estates; and that the three Roman legions to be stationed at Caerleon, Chester, and York, should be recruited wholly from British volunteers, and never ordered on foreign service. And from this period to the final break up of the Roman empire, it would not be difficult to prove that British influence exercised as much control over the Roman empire—and thereby again realized, though by a different process, their former triumphs—than Roman influence exercised over Britain.

Scarcely a trace remained of Roman laws or institutions when they finally left us; nothing remained but the weakness and emasculation resulting from the fact, that the Britons had been relieved by a standing army of the ancient custom of performing, each man for himself, military duty; and here, again, we have a lesson for guidance in present affairs. I shall conclude this part of my subject, by again quoting, in confirmation of the views I have suggested, and the facts I have mentioned, the following observations of Lord Chief Justice Fortescue, in reference to the treaty by which Britain remained united with the Roman empire for nearly three hundred years:—"In the time of all the different nations and kings, Britain has always been governed by the same customs as form the base of its laws at present. If these ancient British customs had not been most excellent, reason, justice, and the love of their country, would have induced some of the kings to change or alter them, especially the Romans, who ruled all the rest of the world by the Roman laws."

And Sir Winstone Churchill, in his *Divi Britannici*, says,—"The Britons, whether by compact, compromise, or other means, stood, it is evident, in the matter of the enjoyment of their own laws and liberties, in a different position towards the Roman government to any other province in the empire. They certainly made such conditions as to keep their own kings and their own laws."

I now enter upon a gloomy period of our national history—accepting the general account. Unused to arms, the Britons called in the mercenary services of the Saxons; and you all know that for about five hundred years preceding the Norman conquest, the Saxons, Danes, or other foreigners, are supposed to have held dominion in England, and this race are not only supposed to be the progenitors of by far the greater portion of the English as a race, but also the authors of all that we venerate under the name of laws, customs, constitution, and liberty —that, in a word, the Anglo-Saxon character and race is our passport to posterity. One great name will at once occur to your minds in confirmation of this almost organic caste which has been given to English history—Alfred the Great; though you will hardly call to mind one other. And, it is not to be questioned that the stern, unyielding, matter-of-fact element, which has ever enabled Englishmen to rise superior to every vicissitude of fortune, to hold their own against the world, and to regain in modern times, more by their individual energy than by any accidental efforts of their governors, that pre-eminence among the nations of the world which was their most ancient prerogative, is due, under Providence, to the admixture with the ancient British race of the fresh vigour of the Saxons.

Beyond this fact—and also that by slow degrees in the lowlands of our island foreign influences occasioned the disuse of the ancient British language, and thus led to the formation of that new language, which, as reduced to grammatical order by Shakspeare and other men of that class, bids fair, if such be the destiny of any language, to be the universal medium of communication for the human race—I feel it a duty to say, and it is in some respects a painful one, that the less we dwell upon the character and achievements of our early Saxon progenitors, the better it will be for the credit of our national history. To justify so unpopular, and perhaps so unexpected an opinion, I must quote from the pages of two as thorough Englishmen as have ever written on the subject.

Mr. Kemble, in his book on the Anglo-Saxons, states, page 290:—"England had gone entirely out of cultivation; the land had become covered with forests; the Saxons had found the ancient cities entire; their grandeur attracted the attention of observant historians; their remains yet testify to the astonishing skill and foresight of their builders; but the Saxons neither took possession of the towns, nor gave themselves the trouble of destroying them: the boards and woodwork they most likely removed; the unperceived action of the elements did the rest. Among the mountains of the Cymri, a race as little subjugated by the Romans as by ourselves, were the traces of the old nationality alone to be found." And Dr. Whittaker, whose reputation as an accurate English historian has never been impeached, writes as follows:—"The Saxon laws were contemptible for imbecility; their habits odious for intemperance; and if we can for a moment persuade ourselves that their language has any charms, it is because it forms the rugged basis of our own tongue. For the rest, independently of general history, we have no remaining evidence but that of language that such a race of men as the Saxons ever existed among us."

And to these extracts I reluctantly add, in reference to one feature in their character, the testimony of a thorough Saxon, by name Wulfston, in his day Bishop of Worcester. "It is," he writes, "a most moving sight to see, in the public markets, rows of young people of both sexes tied together with ropes. Execrable fact—wretched disgrace! Men, unmindful even of the affection of the brute creation, delivering into slavery their relations, and even their own offspring!"

Without detaining you with the story of Hengist and Horsa, the leaders of our first Saxon allies, or wearying you with any attempt to compress into the compass of this lecture the dismal narrative of the five hundred years of battles, slaughters, and massacres,—words which do most truly indicate the efforts by which not Saxons only, but numerous races, such as Jutes, Angles, and

Danes, strove chiefly with each other to obtain possession of various districts of the island,—I shall proceed at once to establish for our common country of Britain—in which all these races, with many others who have subsequently eagerly joined the glorious British union, have been for great purposes usefully absorbed—the pre-eminent claim of having been the first as a nation to recognize (and the most consistently of all the nations of the earth to have held firm to) Christianity as transmitted to mankind by the immediate disciples and apostles of our Saviour himself.

I do not doubt that many of my hearers are under the impression that Christianity in this island dates from about the end of the sixth century, and that it is to a monk named Augustin, sent from Rome for that purpose, that our ancestors are indebted mainly, if not entirely, for the light of the Gospel; for such is also a part of the lessons taught by our scholastic history.

I can assure you that it is from no desire to utter startling novelties, or to raise controversial questions, but simply to discharge a duty to truth and to fact, that I now state, without the slightest fear of contradiction, that neither this Augustin, nor the Pope who sent him, either intended or accomplished the introduction of Christianity amongst the ancient Britons, in any further or other sense than our talented contemporary, Cardinal Wiseman, either intends or has accomplished such conversion in the present day. Cardinal Wiseman came here, as we all know, a few years since, with a portfolio of bishops and other dignitaries, and forthwith declared that England was in a fair way of returning—so the phrase goes—to the bosom of the Catholic Church. His predecessor, Augustin, in a like manner, came over with a retinue of forty monks, and being graciously received by the pagan regulus or king of Kent, and by the influence of Bertha his wife having obtained possession of the old British church at Canterbury, he proceeded to execute the real object of his mission,—to induce the British Church, then known and recognized as the first and oldest

in the world, to recognize the Bishop of Rome in his character, then quite recently assumed, of Bishop of Bishops, or Pope; in other words, the mother and mistress of all churches; and, accordingly, a grave conference was held between Augustin and his monks and the bishops of the British Church. Two conferences took place under the protection of Brockwell, Prince of Powys, at Austcliffe, on the Severn; and, as Leland states, the discussions were carried on, especially on the part of the British bishops, with great learning and gravity. The names of the bishops who had been deputed by the Archbishop of St. David's to conduct this controversy on the part of the British church were, Dunawd Abbot of Bangor, and the Bishops of Hereford, Worcester, Bangor, St. Asaph, Llandaff, Llanbadarn, and Margam, and the conference closed by the British bishops delivering, on behalf of their Church and people, the following dignified rejection of the papal claims:—

"Be it known and declared to you that we all, individually and collectively, are in all humility prepared to defer to the Church of God and to the Pope of Rome, and to every sincere and godly Christian, so far as to love every one according to his degree in perfect charity, and to assist them all by word and deed in becoming the children of God. But as for further obedience, we know of none that he, whom you term the Pope, or Bishop of Bishops, can claim or demand. The deference which we have mentioned we are ever ready to pay to him as to every other Christian, but in all other respects our obedience is due to the jurisdiction of the Bishop of Caerleon, who is alone under God our ruler, to keep us right in the way of salvation."

From the day that saw the close of that conference on the banks of the Severn, Augustin and his successors have used to the uttermost, even to the present day, every weapon in the Romish armoury, first to uproot and destroy this Church during the six hundred years that it still continued to exist, and from 1203, when for a time it was absorbed into the Roman Catholic system, to efface and ignore the vestiges of its existence. The Roman Church has had many enemies to contend with in its efforts to subjugate the human mind, and for its own

pious purposes it has not scrupled to employ such means as have tried severely the very fabric of Christianity itself; but I venture to think that the time will come when mankind will forget Spanish inquisitions and Bartholomew massacres in the contemplation of the still greater outrages which have been systematically perpetrated by the Church of Rome in the general interests of humanity, by the wilful destruction and falsification of the records, and the blotting out, as it were, from the page of human knowledge, of the lessons and the heroisms stored up through long ages of human experience for the enlightenment and guidance of mankind.

When Augustin received the reply of the bishops, he addressed to them words of which the significance remains to this day,—"If you will not have peace from your brethren you shall have war from your enemies; if you will not preach life to the Saxons you shall receive death at their hands." Edilfred, King of Northumbria, at the instigation of Augustin, forthwith poured fifty thousand men into the Vale Royal of Chester, the territory of the Prince of Powys, under whose auspices the conference had been held. Twelve hundred British priests of the University of Bangor having come out to view the battle, Edilfred directed his forces against them as they stood clothed in their white vestments, and totally unarmed, watching the progress of the battle—they were massacred to a man. Advancing to the university itself, he put to death every priest and student therein, and destroyed by fire the halls, colleges, and churches of the university itself, thereby fulfilling, according to the words of the great Saxon authority, called the Pious Bede, the prediction, as he terms it, of the blessed Augustin. The ashes of this noble monastery were still smoking—its libraries, the collection of ages, having been wholly consumed, and nought could be seen but the ruined walls, gates, and smouldering rubbish of the great university of Bangor—when the British force returned to gaze upon the hallowed spot, after having all but annihilated in fair conflict the spoilers.

To convey to you some idea of the state of the British Church at this time, I cannot do better than quote the description given by Sir Winston Churchill, the father of the Great Duke of Marlborough:—"I take Bangor, endowed by King Lucius, to be, as the first, so the greatest, monastery that ever was—I say not in this island, but in any part of the world—whose foundations were laid so deep, that none of the Roman emperors in the following centuries, though for the most part violent persecutors, could undermine it, the religious continuing safe in the exercise of their religion, until the entrance of those accursed pagans, the Saxons." This description applies to this monastery long before Augustin fulfilled, as before mentioned, his own prophecies. Its colleges, libraries, &c., are said to have covered a square of five miles from gate to gate; and, being the national university for agriculture, theology, science, and literature, where the learning and the national records of ages were chiefly preserved, it was unquestionably a master stroke of Romish policy to uproot such an institution. This was a necessary preliminary step to that systematic perversion of the early history of Britain which the Saxon monks immediately set about, and which they and their successors have faithfully prosecuted, and with extraordinary success upheld, even to the present day.

The art of printing, by which all that is worthy of preservation in the literature or history of a nation is scattered broadcast over the world, makes it impossible for us at the present day to conceive the extent of national loss which it was thus in the power of Augustin to inflict; for supposing for a moment that our contemporary, Cardinal Wiseman, after having failed in his attempt to supersede the Archbishop of Canterbury, had so aroused the popish patriotism of his friends in Ireland as to have effected, by their means, the destruction of the library of the British Museum, and all the other collections of literature that he could meet with, it would still be utterly impossible for him or his successors to deny, or materially to pervert, the Protestant history of this country for the

last three centuries. Such, however, was the task that Augustin and his monks boldly entered upon, and, to an extent which seems almost incredible, did actually accomplish; and it is only now in quite recent times that the veil by which early British history, in common with that of the Church, was thus hidden from view, has in some degree been raised and removed.

When Mr. Kemble, the author of the *History of the Anglo-Saxons*, sat down to write that history, he probably entered upon the task with a patriotic desire to justify the national pride with which we have been taught to regard our Anglo-Saxon progenitors; but, with that English honesty which has ever been in the long run fatal to priestcraft and its pretensions, he thus confesses his disappointment:—"The more I examine the question the more completely I am convinced that the received accounts of the Saxon immigration, and subsequent fortunes and ultimate settlement, are devoid of historical truth in every detail;" and he further admits as the result of his investigation, that "the Saxon Church was essentially the child of papal Rome; that her clergy were the emissaries of Rome; and that what we term the Saxon histories are nothing else than the writings of monks of the Roman Church, animated by a spirit of intense hatred and mendacity towards the British Church and nationality." The Saxons themselves brought no alphabet with them into Britain, they adopted the British; most of the terms of agriculture, domestic and civil life, supposed to be Saxon, are pure British, unchanged since the days of Cæsar.

Resuming the analogy between the mission of Augustin in the sixth century, and that of Cardinal Wiseman at the present day, it is but justice to the former prelate to observe that the difficulties which he had to surmount in his conference with the British bishops were incomparably greater than his successor has to deal with. Cardinal Wiseman, as we all know, speaks of the Church of Rome as the undoubted heir of Christ and the apostles, and that the traditions which that Church offers us in lieu of

the Bible have come down from Christ himself in unbroken apostolic succession; whereas, Augustin, in the sixth century, must have used arguments of a totally different and even opposite character; for he and all the world knew that the British Church was in fact not only the oldest, but might almost be considered the original seat of Christianity. Not only, as is alleged with good grounds for the statement, had many of the apostles themselves, but undoubtedly all the leading disciples of Christianity had for centuries, been driven to this island by the persecution of pagan Rome itself; and Britain had been the sanctuary and refuge of those who were persecuted for their Christianity, as it has ever been of those who, in all parts of the world, in all ages, and on pretexts the most various and diverse, have suffered persecution. Christianity was never known at Rome, except as the subject of persecution, until the elevation of Constantine the Great. He was a British prince, elected by the British legions of Rome in Britain to the seat of empire; and he it was who finally overthrew heathenism, and established Christianity upon its ruins. True to British traditions, it was his intention to have rebuilt the ancient city of Troy, and to have transferred thereto from Rome the seat of empire. Having established Christianity throughout the Roman world, he converted his new city of Constantinople into a kind of patriarchate, and there were some facts well known to all who were present at this conference, which made the pretensions of the Pope of Rome to constitute himself Bishop of Bishops, or Head of the Church, supremely absurd and contradictory. The facts were these:—A Christian prelate of Constantinople, called John the Patriarch, had a few years previously assumed this very title of Bishop of Bishops, or Pope; and this being generally protested against by the Christian Church, was by none more strenuously resisted than by the Bishop of Rome; and Gregory, who was then Bishop of Rome, wrote to the said John, stating that whoever assumed this title was indisputably the very Antichrist foreshadowed in the Holy Scriptures. Shortly after this

authoritative denunciation of the Patriarch John by the Bishop of Rome, one Phocas, a captain of the Roman pretorian guard, attained the position of emperor. The Patriarch of Constantinople refused to recognize him, and in this dilemma he applied to the Bishop of Rome, Boniface, the immediate successor of the same Gregory, who had, as before mentioned, denounced as Antichrist any one who should assume the title of Pope, and Boniface agreed at once to recognize the usurper Phocas, provided he would confer upon him that identical title, which was accordingly done. It is recorded that the British bishops presented to Augustin a copy of the letter by which his master, Pope Gregory, had thus designated whoever should assume the title of Bishop of Bishops as the Antichrist of Scripture, and one can therefore believe at once the statement in the *Saxon Chronicle*, which gives, as the only argument used by Augustin, in support of his master's pretensions, the following:—"If you will not have peace with us you shall perish at the hand of the Saxons;" and we have seen in what manner he fulfilled what the *Saxon Chronicle* also calls his "prophecies."

It was my wish to avoid as far as possible these theological features in our early history, but I find that they are inseparable from the subject. The existence of the British Church for six hundred years before the rise of the Roman papacy being fatal to the pretensions upon which that power is based, it has ever been, and still continues to be, an essential point of ecclesiastical policy and teaching to repudiate and deny every fact connected with it, and this could only be successfully done by consigning early British history to oblivion.

In further explanation and confirmation of this view, I proceed to give a short account of the rise and progress of Christianity in Britain. In St Paul's affecting Second Epistle to Timothy, chap. iv. ver. 21, written on the evening before his execution by Nero, he states,—"Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." Now Linus was the second son of Caractacus, the heroic British king, who, having been

taken prisoner by the Romans, addressed to the senate that speech which forms a prominent feature in classic history. Claudia was his daughter, and Pudens, a Roman, was her husband; this was in the year A.D. 67. In the previous year Linus had been consecrated by St. Paul, Bishop of Rome; and the first church in Rome was the palace on the declivity of the Mons Sacer, in which Caractacus and his family resided, and which, being afterwards devoted to the purposes of a church by his daughter Claudia, may yet, I believe, be seen in Rome, under the name of the church of St. Pudentiana.

When this Caractacus, after waging, according to the Roman account, thirty pitched battles against them, ultimately, by treachery, became their prisoner, the Romans believed that Britain was at length subjugated; but as in so many subsequent instances, out of our temporary trials and disasters, the national character has come forth, as from an eclipse, with greater power and brilliancy. The accidental presence at Rome of this illustrious captive, and his meeting St. Paul in the Roman prison, may not unreasonably be regarded as the means appointed by the Almighty for the establishment and diffusion of Christianity. His son, Linus, as we have seen, was the first Gentile bishop, and it was by his family that the first church was established at Rome, and for two centuries afterwards there maintained itself against the continued efforts of the Roman emperors to extirpate it. Titus succeeded in extinguishing the Hebrew Church by the most bloody extirpation recorded in history—the destruction of Jerusalem; and it was in Britain alone that Christianity found refuge under the royal auspices thus providentially secured for it by St. Paul himself.

It was in the year 56 that St. Paul first came to Rome, and in the following year that Bran, the father of Caractacus, Caractacus himself, and the other members of the royal family of Britain, then at Rome, were converted and baptized by him. In 59 Aristobulus, the brother of St. Barnabas, the father-in-law of St. Peter, was ordained by St. Paul first bishop of Britain, and returned with

Bran Caractacus to this country, where they were visited, as it is now confidently alleged by those who are engaged in excavating this portion of our history in the following year by St. Paul himself. The first church in Britain, it is also asserted, was established by Joseph of Arimathea, namely, at Glastonbury, in Somersetshire; and tradition has preserved as the epitaph on his tomb the following words:—"I came to the Britons after I buried Jesus Christ; I taught them, and rested."

These Christian influences manifested themselves in the year 155, by the formal adoption of Christianity as the national religion; this was effected by King Lucius, at a great national council, held at Winchester, and which was conducted in strict accordance with the ancient customs and laws of the realm. Thenceforth druidism ceased to exist, the high druidic courts in each tribe and county becoming so many episcopal sees, and the Archdruids at London, York, and Caerleon, accepting the new title and dignity of Archbishops.

From this period to the elevation of Constantine to supreme authority in Rome, there existed no other spot on earth, so far as is known, in which Christianity was recognized, or even permitted, by the temporal power; and it was by this British prince, Constantine, justly known to history as Constantine the Great, Emperor of Rome, and founder of Constantinople, that the cross was permanently planted throughout the Roman world on the ruins of heathenism. This was in the years 306–336; and referring for the career of this illustrious man to the pages of Gibbon, I will merely quote, in the words of one of his own edicts, the great objects of his life,—"We call God to witness, the Saviour of all men, that in assuming the reins of government we have never been influenced by other than these two considerations—the uniting of all our dominions in one faith, and restoring peace to a world torn to pieces by the madness of religious persecutions."

The Church in England was for ages recognized by Latin historians as the "Royal Church," *Regia Domus*,

or Royal Temple, being the title by which it was distinguished from all other churches; and Genebrard, an Italian historian of authority, states,—"The glory of Britain consists not only in this, that she was the first country which in a national capacity publicly professed herself Christian, but that she made this confession when the Roman empire itself was yet pagan, and a cruel persecutor of Christianity."

I must again apologise for detaining you with these details of our early Christian history; they are chiefly interesting as affording the only intelligible explanation of the intense hostility with which the annals of our early history have ever been regarded by the papacy, and by every church which bases itself upon the pretensions of Rome. Offering to you these facts with that view, I can only hope that some of my hearers may be thereby led to make such investigations for themselves as will not only justify the earnestness with which I press the subject upon your consideration, but will strengthen their confidence and faith in those principles of Christian independence, and that unyielding resistance to all other claims to authority but such as are based upon the Bible, which, known to us under the name of Protestantism, can thus be proved by our own British annals to be coeval with Christianity itself. As I approach the necessary limits of this lecture, I cannot but feel the imperfection of my humble efforts in treating on so vast and important a topic, the only result which I can desire or expect being to stimulate inquiry further into our national pedigree; and for this purpose I must further ask your attention to such facts as do directly connect us as Englishmen with this early British race. For this purpose I must exceed for a few sentences the chronological limit which I prescribed for myself of the Norman conquest.

You will remember that I commenced my narrative with the Trojan era, which terminated with the Roman invasion and commencement of the Christian era. The Romans then have our attention for four hundred years,

and six hundred years more of Saxon domination and influences—hardly entitled to be called a national system of government—brings us to the Norman conquest and the Plantagenet era. This terminated in the year 1485, by the restoration of the ancient British sovereignty in the person of Henry VII. During all these centuries the Welsh had fully preserved in unbroken succession, not only the ancient laws, language, and traditions of Britain, but the ancient royal race, and Henry VII. was its lineal representative. The history of Wales is a portion of British history which, though not essential to establish the fact that we as Englishmen inherit the honours of our British ancestry, is of great interest in connection with this restoration, in the person of Henry VII., of the ancient British sovereignty; for it is a fact well recognized at the time, that by his victory at Bosworth field the ancient British dynasty was restored to the throne, and the nation may thus far be said to have discarded all remains of either Roman, Saxon, or Norman dominion. It cannot but be gratifying to every lover of the existing laws, constitution, and government of our country to be certified of the fact (as undoubtedly it is), that in our present beloved Sovereign we recognize no trace of rule or dominion imposed by foreigners; that, subject to such modification as the laws of nature or the will of the people has ordained, our Queen Victoria (accidentally bearing the same name as the heroic Queen of Britain, commonly known as Boadicea), is the rightful representative of British sovereigns who reigned in this land one thousand years before the invasion of the Romans. And thus recognizing in Her Majesty the most ancient reigning dynasty in the world, we also may fairly assume to ourselves, as Englishmen, no small share of national honour in having braved and surmounted, with national front still unbroken, the vicissitudes and the trials of three thousand years.

It is due to our fellow-countrymen of Wales to point out their especial claim to share in this national honour.

For one thousand five hundred years, namely, from the

first invasion of the Romans to the accession of Henry VII., the ark of this, our national covenant, was nobly preserved by that portion of the ancient British race, occupying as they did the natural fortresses of the western part of the island, known as Wales. They there retained the ancient language in its original purity, and cherished with extreme devotion and affection many of the primitive institutions and customs of Britain, as to this day may be seen and appreciated. But I think I can answer for them that they claim no other historical pre-eminence amongst their fellow-countrymen of England than the credit of having done justice to the common name and character of Britons, in the manner in which they rendered available, during these fifteen centuries, the natural advantages of their district; repelling, as they did, the successive waves of foreign invasion as they broke at times most heavily, but in the end, as we have seen, harmlessly, against them.

Sir John Price, an eminent Welsh historian, thus describes the views of the Welsh as to the restoration of their royal race in Henry VII. "Until our race," he says, "had placed their ancient blood on the throne, there was no quiet for either themselves, or the English; but since that time they have abandoned Mars for Minerva, and turned by a wonderful alchemy their swords into quills." The change of religion, called the Reformation, effected by Henry VIII., is attributed to various motives and causes, according to the bias of those who write or speak, but it was regarded at the time as being simply a return to the Ancient British Church. Lord Bacon, in his treatise on the government of England, thus describes it as the revival of the Ancient British Church:—"The Britons," he says, "told Augustin they would not be subject to him, nor let him pervert the ancient laws of their Church. This was their resolution, and they were as good as their word, for they maintained the liberty of their Church six hundred years after his time, and were the last of all the Churches of Europe that gave up their power to the Roman beast, and, in the person of Henry

VIII., that was of their blood by Owen Tudor, the first that took that power away again;" and it would be an interesting task, if time allowed, to trace the gradual progress which, since the time of Henry VIII., has been made towards the completion of that restoration of the Ancient British Church which Henry VIII. seems rather to have commenced than to have effected.

For instance, he assumed the title of "Head of the Church," whereas Elizabeth, under the special advice of of Cecil, Lord Burleigh—one of those who accompanied Henry VII. from Wales—rejected that title as being applicable to our Blessed Lord alone, and impious in any human being, pope, or monarch, to assume. And we all know the efforts made by Cromwell to shake off those other remnants of Popery, which in his time, as well as the present day, are made subservient to the vanity of the weak, or to the designs of the popish and dishonest members of our Protestant Established Church. Cromwell, and Milton, and many other of the leading spirits of those days, brought with them into England, from Wales, the uncompromising spirit which they manifested in matters as well of church as state; and the Welsh, who were never thoroughly reconciled to Rome, appear always to have regarded the formularies of the Established Church as retaining too much of the forms and doctrines of Popery. That nonconformity which in England has the character of dissent, bears to the people of Wales the aspect rather of adherence to their ancient faith. They reject the characteristic of dissent, although the Primitive Church, as established by St. Paul, does certainly appear to have been episcopal in its name and character; though what the precise extent of power and authority implied by the terms "bishop," and "episcopacy," was, is a fair subject of discussion. In further justice to this gallant and loyal class of our fellow-subjects, I may also again quote Sir John Price, who states with truth that no differences either of race, religion, or politics, have ever left the slightest stain upon their loyalty to the crown and constitution of the realm since it was recognized by them.

In their struggles to maintain their independence against the Normans, there is nothing in Greek or Roman story that surpasses the continuous and unaided efforts by which they resisted subjection; most of their native kings died upon the field of battle, and the Norman writers freely accorded to them the title of the "bravest of mankind." They ever cherished, throughout the darkest reverses, the belief that the throne of England was destined to be restored to their race, and the restoration of Henry VII. was its realization. This belief was called by their bards the "lamp in darkness," and it never failed to rally them in the field around every chief that presented himself as the Arthur of their future empire. Henry VII. landed, as we know, at Milford, and his forces at Bosworth were almost entirely composed of the Welsh who had flocked to his standard.

> "In forest, mountain, and in camp,
> Before them moved 'the burning lamp;'
> In blackest night its quenchless rays
> Beckoned them on to glorious days."

Ever true to this feeling of a common nationality, the Welsh—unlike the Scottish or the Irish, who were generally found in the ranks of England's enemies—never in any instance took arms against the common interests of the British empire. The Welsh took a leading part amongst the English forces, not only in the Crusades, but in the French wars of the Henrys and Edwards.

I will conclude this attempt to inspire you with a desire to know more of these early days and incidents of our national history, by quoting the words of a prophecy, said to be contemporary with the first event which I mentioned to you—the arrival of the Trojans, one thousand years before Christ. It must be admitted that if ever the claim to prophetic power was justified and sustained by the realization of a future far beyond the keenest vision of man's intelligence, and beyond any calculations of accomplishment by mere human power, such is due to the lines I shall quote to you. Coasting the southern shore of the Mediterranean, in search of the island of the

west, Brutus arrived at Melita, and there consulted an oracle as to the future destinies of his family and nation; the response of this oracle, accepted by him as divine, was engraved in archaic Greek in his temple in London,—it might be on that very stone to which I before called your attention as having been the pedestal of the Palladium of Troy,—and having been translated into Latin by Nennius, in the third century, has been versified by Pope, as follows:—

> "Brutus—there lies beyond the Gallic bounds,
> An island which the western sea surrounds;
> By ancient giants held—now few remain
> To bar thy entrance or obstruct thy reign;
> To reach that happy shore, thy sails employ,
> There fate decrees to raise a second Troy,
> And found an empire in thy royal line,
> Which time shall ne'er destroy, nor bounds confine."

Such, my friends, is the island in which we dwell; and, guided solely by human experience, it would demand less faith to believe in the absolute and literal fulfilment of this prophecy,—"Time shall ne'er destroy, nor bounds confine," than to have anticipated the extent to which it has been already realized; and still more difficult would it be to account, by mere human agency, for the past progress, the present position, and the prospects yet before us; or for the more than human vicissitudes and trials through which, as a nation, we have attained, and at this day hold, so pre-eminent a position amongst the nations of the world.

ODE ON THE BURNS CENTENARY.

(*One of these sent up for competition to the Crystal Palace, 25th January,* 1859.)

Spirit divine, whose gentle force
Silent and grand,
Like the viewless hand
That holds in space unscanned
The starry wanderers in their course,
Whether thou tak'st the form
Of a crashing wordy storm,
Or like the gentle nightingale
With whisper'd warblings wouldst prevail,
Fair Poetry all hail!

When the red conquerer from his blood-bought seat
Looks proudly down,
Bid him not forget
There is wanting yet
His toils and triumphs to complete
From Thee a Crown.

When deep-brow'd science with her whirling wand
Tears from the sea—the air—the clouds,
The veil that Nature's secrets shrouds,
And, lo! before the wondering crowds,
Wealth, power, stand forth at her command,
Thy softening influence fling,
In the feverish start,
On the busy mart,
Over the struggling, wavering, swerving heart,
Nymph of the Silken Wing!

When serge-clad labour with the "moping owl,"
Sharing her twilight reign,
"Doth to the moon complain,"
With crouching back, and crouching soul,
Bending beneath the chain
Of a cheerless, changeless task,
Benign effulgence shine
For him—aye, e'en for him,
To gild the horizon dim,
And give him in thy heavenly beams to bask.

We know that to the prayer
Presumptuous howsoe'er
Thou wilt not close thine ear,
Thy flaming sword on every side that turns
Clave keen and bright
Through surrounding night,
And flooded with streams of inborn light
The soul of thy priest and prophet—BURNS.

For him spake out the sermon'd stone—
The peeping flower—the heaving clod—
The cabin'd crowd—the desert lone,
Breathed of the ever-present GOD.

What though o'ercharg'd each drudging hour;
The fount of learning scant or dry—
Through depth and distance—weight and power
The pent volcano streams on high!

What though his lisping numbers fell,
On ears untun'd, unkind, or more—
The wind that warbles through the shell
Wastes its wild music on the thankless shore!

Then sadly might he look around,
When kind ones feared, and wise ones frowned,
And all alike misunderstood,—
The butt of blundering blame or praise,
He paid the price that *Genius* pays,
To tread in uncompanion'd ways,
A crowded solitude!

Perchance in such a mood,
In some brief moment snatched from toil,
The youthful dreamer stood
Where the sun-god parting smiles,
And kisses the dancing wave,
Ere it melts in the crystal cave,
After thridding the mazy isles!

Perchance in the aching strain
Of a heart o'er-wrought
Desponding he cursed
The moment when first
His eyes were opened on a world of pain!
Ah! then, could a single thought
Of the torrents that flooded his fiery brain,

Have bridged a hundred years,
From the unhallow'd day,
And shown him this—oh! say—
Would he have stanched or faster shed his tears?

But ah! such prescience is not given,
E'en to the favourites of Heaven;
The prophet, poet, prince of old
When turning from his desert fold,
Fraternal aids to bring,
And met reproaches stern and cold
For all reward, was not so bold,
As dream that by his feeble hand
The *Lord* would deign to save the land
With pebbles and a sling!

But passing reverently by
Similitudes so deep and high,
Imagine we our shepherd's eye
Prophetically given to view
The scene presented now to you—
Approving thousands gather'd here,
In this proud temple to revere
His name who taught that, hap what can
Of fortune's freaks—A MAN'S A MAN!

And if on earth a place there be
More grandly fitted to agree
With such a high solemnity,
'Tis surely this resplendent dome,
The PEOPLE'S pleasance palace-home!
The lofty throne—exhaustless mine
Of all that can exalt—refine—
Increase their joy and lift their mind,
And crown the task HE left behind—
Who shall a patron genius find
Worthy an altar so august—
A homage so devout and just?
Lie where it may, his honour'd dust,
This sanctuary for aye in-urns
The spirit of immortal BURNS!

CYMRAES.

[The subject of these lines, being Celtic, is not altogether alien to the object of the *Cambrian Journal;* but we give insertion to them principally because they appear to have been written by one of our own fair countrywomen.—ED. CAMB. JOUR.]

YNAD.

YNAD, a corruption of YNGNAD, is the old British term for *Judex*, or *Judge*. It belongs to the system of oral tradition, and may mean *the Man of Tradition*, who was the declarer or declarator of the law. Its knowledge and preservation was intrusted to him, for which purpose he was carefully educated in the schools of the bards, and was originally a bard or druid. The word is compounded of *wng*, prope, near, and *nad*, vox, a voice; and thus means a *near voice*, the *voice present*. The charge of guilt was found by the *rhaith*, quest, or jurors, after which the *ynad* or *yngnad*, pronounced the law, or declared what punishment the law inflicted, or what in the case under consideration its awards were.

An old vocabulary renders the word *yngnad* by the Latin words judex, conscientia, lex; beirniat, barnwr, cytwybot, cyfraith—a judge, conscience, law.

WRITERS ON THE ART OF POETRY NOW EXTANT.

In South Wales.

1. Edeyrn Dafawd Aur, A.D. 1270.
2. Einiawn Offeiriad, by Dafydd ab Gwilym, called Einion Dot, grandfather of Hopcin ap Thomas. See *Myv. Arch.* i. p. 482.
3. Hopcin ap Thomas, A.D. 1290–1340.
4. Gwilym Fwyaf, of Llyn Llychwr.

   The three last in the "Yniales."
5. Dafydd Ddu Hiraddug, A.D. 1340.
6. Dafydd ap Gwilym. His MS. is said, in Ben. Simon's book, to be extant at Maes y Crugau, in Cardiganshire, 1340.
7. Gwilym Tew, 1430–1470.
8. Llawdden Fardd, 1440–1480.

9. Ieuan Fawr ap y Diwlith.
10. Lewys Morganwg, 1520.
11. Dr. Griffith Roberts,[1] domestic tutor to the Earl of Pembroke, at Rhaglan, printed in 1540.
12. Dafydd Benwyn, 1550–1600.
13. Meurug Dafydd, 1560.
14. Dafydd Llwyd Mathew.
15. Llewelyn Sion, of Llangewydd, 1580.
16. Thomas Lewys, of Lechau, 1590–1630.
17. Edward Dafydd, of Margam, 1660.
18. Antoni Powel, of Tir Iarll.

In North Wales.

1. Guttyn Owain.
2. Tudur Aled.
3. Gruffydd Hiraethog, 1520–1550.
4. Sion Brwynog, 1550.
5. Dic Huws, equerry to Queen Elizabeth.
6. Gruffydd Hafren, 1560–1600.
7. William Cynwal, 1560–1600.
8. Simwnt Fychan, 1568.
9. William Lleyn, 1580.
10. Dr. John David Rhys,[1] printed in 1592.
11. Gwilym Ganoldref, printed in 1596.
12. Robert Vaughan, of Hengwrt, Esq. Amongst Mr. Panton's Collection, copies from the original at Hengwrt, by the Rev. Evan Evans, 1620.
13. William Philip, of Ardudwy, d. 1669.
14. Anonymous, in the same MS. with that of Wm. Lleyn.
15. Sion Rhydderch, printed in 1718.

Many of the above writers, of both North and South Wales, were only copyists of writers that preceded them.

E. W.

[1] Drs. G. Roberts and John Dafydd Rhys were educated at Italian universities, the former by Wm. Herbert, Earl of Pembroke, the latter by Edward Stradling.—(*Gamage MSS.*)

ON THE TOPOLOGY OF IRELAND.

By Amergin.

It is more convenient to arrange the names, which appear under letter B, according to their compounds. The principal are those which contain the words *baile*, a town, *beal*, a pass, and *beann*, a hill. We have given a number under each heading, and added a few miscellaneous appellatives.

Baile, a town, village, or home.

Ballinrobe, an assize town in co. Mayo.	*Baile*,[1] the town; *Rodhba*[2] (overpowering or overflowing), the name of the river which flows through that town.
Ballymote, a post town in co. Sligo, where a large folio Irish MS., known as the Book of Ballymote, was compiled in the fourteenth century. It is now in the Library of the Royal Irish Academy.	*Baile*, the town; *mota*,[3] a mount.
Ballysadare, a town near Sligo.	*Baile*, the town; *easa*,[4] of the waterfall; *dara*, of the oak; *i. e.*, the town at the waterfall near the oak trees, so called, according to tradition, from two large oak trees, one on each side of the river, the spreading branches of which nearly met over the beautiful waterfall.
Ballincollig, a town near the city of Cork.	*Baile*, the town; *an*, of the; *colaig*,[5] boar. [Boar's-town.]
Ballybogan, a market town in Meath.	*Baile*, the town; *Ui-Bogain*, of O'Bogan.
Ballindoon, a parish in the barony of Ballinahinch, co. Galway.	*Baile*, the town; *an*, of the; *dun*, fortress.
Ballinahinch, a barony in co. Galway.	*Baile*, the town; *na*, of the; *inse*[6] (gen. of *inis*), island.
Ballingarry, a parish in the barony of Costlea, co. Limerick.	*Baile*, the town; *an*, of the; *garrdha*,[7] garden.
Ballintogher, a village in the parish of Killery, co. Sligo.	*Baile*, the town; *an*, of the; *tochar*,[8] causeway, or road through a bog.
Ballintober, a parish in co. Mayo; also a parish and barony in co. Roscommon.	*Baile*, the town; *an*, of the; *tobar*, well, or fountain.

We insert a few Welsh correlatives.—Ed. Camb. Jour.

[1] *Beili*, an outlet, a mound, a bailey; from *bal*, a prominence, or what juts out.
[2] *Rhodfa*, a circular course; *Rhodle*, a course.
[3] *Mod*, a circle, motion, inclosure.
[4] *Sa*, a firm, steady, or even state; *ys wy*, the water.
[5] *Collwig*, hazel-grove.
[6] *Ynys*, an island.
[7] *Gardd*, a garden, an inclosure.
[8] *Tawch*, haze, fog.

Ballinderry, in co. Down.

Ballyboy, a parish and barony in King's County.

Ballyloughloe, a parish in the barony of Clonlonan, co. Westmeath.

Ballymagauran, a village in the parish of Templeport, barony of Tullaghawe, co. Cavan.

Ballinakill, a name common to several parishes.

Ballinacar, a village and barony in co. Wicklow.

Ballybetagh, the name of numerous townlands, or subdivisions of parishes. These townlands contained from sixty to a hundred acres and upwards.

Ballybeg, a parish in the barony of Orrery, co. Cork.

Ballybought, a parish in the barony of Upper Cross, co. Dublin.

Ballycastle, a sea-port in the barony of Carey, co. Antrim.

Ballyclough, a parish in the barony of Orrery, co. Cork.

Ballyduff, a parish in co. Kerry.

Ballyglass, a town in the barony of Carra, co. Mayo.

Ballymacarthy, a village in the barony of East Carbery, co. Cork.

Ballymagarvey, a parish in co. Meath.

Ballymahon, a town in the barony of Rathcline, co. Longford.

Ballymore, a name common to many places.

Baile, the town; *an*, of the; *doire*,[9] oak grove.

Baile, the town; *atha*, of the ford; *buidhe*, yellow.

Baile, the town; *locha*,[1] of the lake, *luatha*,[2] of activity, so named, probably, from the quick motion of the water.

Baile, the town; *Mic Samhradhain*, a family name Anglicised Mac Gauran;[3] otherwise, with an allusion to *samhradh*, summer. [Summer's-town, or Somer's-town.]

Baile, the town; *na*, of the; *cille*,[4] church (or *coille*, of the wood?).

Baile, the town; *na*, of the; *cuirra*,[5] convention, or meeting.

Baile, the town, or residence; *biatach*,[6] of a victualler (from *biadh*, food; and *teach*, a house). These victuallers were an order of persons who formerly were very numerous in Ireland. They received grants of land, on condition of keeping houses of hospitality for the entertainment of travellers, and of the poor. From these officials we derive the family name Beaty.

Baile, town; *beag*,[7] little. [Littleton.]

Baile, town; *bocht*, poor.

Baile, the town; *an*, of the; *caislean*,[8] castle.

Baile, the town; *cloch*,[9] of stone. [Stan-ton.]

Baile, town; *dubh*, black.

Baile, town; *glas*,[1] green.

Baile, the town; *mac*, of the son or descendant; *Cartha*, of Cartha; *i.e.*, the town of the son of Cartha, or Macarthy's-town.

Baile, the town; *mac*, of the son; *Gairbheith*, of Garvey.

Baile, the town; *Maghamhan*, of Mahon.

Baile, town; *mor*, great.

[9] *Derw*, oaks. [1] *Llwch*, a lake. [2] *Lluad*, a being all in motion.
[3] Qu. from *Magwyr*, a structure, a wall, a building; also an inclosure?
[4] *Cell*, a cell, a grove, or arbour. [5] Qu. *Caer*, a fortress, a walled city?
[6] *Bwyttŷ*, an eating house, from *bwyd*, food, and *tŷ*, a house.
[7] *Bach*, little. [8] *Castell*, a castle.
[9] *Cloch*, a slate, a bell. [1] *Glas*, blue.

Beal,[2] *beul*, or *bel*, a mouth, pass, or entrance.

Ballimoe, a barony in co. Galway.	*Beal*, the pass; *atha*, of the ford; *Mogha*, of Mogha: supposed to be a King of Munster, who contended for the sovereignty of Ireland against Con of the Hundred Battles.
Ballyshannon, a town in co. Donegal. The cataract, there called the Salmon Leap, was called Asroe, from *eas*, a waterfall; *Aodh*, a proper name; and *ruadh*, red.	*Beal*, the pass; *atha*, of the ford; *Seanaigh*, of Sanagh.
Ballina, a name common to many places.	*Beal*, the pass; *an*, of the; *atha*, ford.
Ballinafad, a village in the barony of Tirerrill, co. Sligo.	*Beal*, the pass; *an*, of the; *atha*, ford; *fada*, long. [Long-ford-pass.]
Ballinamuck, a village in the barony and county of Longford; famous for a battle, in 1798, against the French, under Humbert.	*Beal*, the pass; *na*, of the; *muc*,[3] swine; or *baile*, a town; *na muc*, of the swine? [Swin-ton?]
Ballyconnell, a town in co. Leitrim.	*Beal*, the pass; *atha*, of the ford; *Conaill*, of Connell, a celebrated champion of the Red Branch Knights of Ulster, at the beginning of the Christian era, who was slain here by the men of Connaught while carrying off booty.
Belfast, a town in co. Antrim.	*Beal*, the pass; *feirside*[4] (gen. of *fearsad*), of the sand bank. The literal meaning of *fearsad* is a bank across a river, which is fordable at low tide; the Latin equivalent given is *trajectus*.
Belleek, a parish in the barony of Lurg, co. Fermanagh.	*Beal*, the pass; *leice*,[5] of the flag, or stone, which was on the margin of the river Erne, and pointed out the place where the river was fordable.
Ballyleague, now called Lanesborough, on the Shannon, in co. Longford.	In Irish, *Beal-atha-liag*, *i. e.*, *Beal*, the pass; *atha*, of the ford; *liag*, of the stones.
Belanagar, the residence of a family of the O'Connors, in co. Roscommon. Near it are the ruins of two churches and an abbey.	*Beal*, the pass; *ath'*, of the ford; *na*, of the; *gartha* (plur. of gair[6]), shouts, or war cries.
Ballinasloe, a post and market town in the barony of Clonmacow, co. Galway.	*Beal*, the pass; *atha*, of the ford; *Nadsluaigh*, a name of one of the ancestors of the O'Kelly family. But as the word is now pronounced by the people (*Beal-atha-na-sluagh*[7]), it signifies "the pass of the ford of the multitude," a name

[2] *Bal*, a prominence, an outlet.
[3] *Moch*, swine.
[4] Qu. *Ffest*, fast, rapid?
[5] *Llech*, a stone.
[6] *Gawr*, a shout.
[7] *Ys lluocdd*, the multitudes.

applicable to the multitudes who assemble at the great fairs held there.

Beann, a height, hill; in Welsh, *bann* and *pen;* Scotch Gaelic, *ben*, as Ben Lomond, Ben Nevis. Probably the same root is found in Alpes *Penn*-inac.

Benbulben (recte *Ben-gulban*), a mountain in the north of co. Sligo.

Benn, or *Beann*, a mountain; and *Gulban*, a proper name, known in Irish history as Conall Gulban, ancestor of the O'Donnells.

Binbulbin, a high mountain to the north of the town of Sligo.

Binn, a mountain; and *Gulban*, a son of Niall of the Hostages, monarch of Ireland in the fourth century of the Christian era. This Gulban was great grandfather of St. Columba.

Banada, a village in the parish of Kilmacteige, barony of Leiney, co. Sligo, where formerly there was a a monastery.

Beann, a peaked mountain; *fada*, long.

Bangor, a seaport in the barony Castlerea, co. Down.

In Irish *Beannchair*, from *beann*, a height, top; and *chair*,[8] a choir, *i. e.*, the chief choir, or high school.

Binbo, a mountain in co. Leitrim.

Beanna (plur.), pinnacles, or horns, *bo*, of a cow.

Bantry, a barony in co. Cork.

Beann, a hill; *traighe*,[9] of the strand, or shore.

Bun, the mouth of a river (literally the bottom, or end).

Bunderan, a watering-place in the parish of Innismacsaint, co. Donegal.

Bun, the mouth; *dobharan*,[1] the name of a river, so called from abounding in otters; *dobhar*, water; and *an*, a diminutive particle, *i. e.*, the small river, or stream.

Bunratty, a barony in co. Clare.

Bun, the mouth; *Raite*,[2] the name of a river.

MISCELLANEOUS.

Banagh, a barony in co. Donegal.

In Irish *Tir-Boghaine*, *i. e.*, the country of Boghaine.

Bovevagh, a rectory in the diocese of Derry, in the barony of Keenaght, co. Londonderry.

Boith,[3] huts, or booths; *Bheidhbhe Beve*, a man's name.

Brawney, a barony in the co. Westmeath.

In Irish *Breagh-mhaine*, from *breagh*, fine; and *main*, property.

Barrow, one of the three rivers, called the "Sisters," (*i. e.*, Suir, Nore, and Barrow,) that flow into the port of Waterford.

Bearbha, the smooth flowing water.

[8] *Cor*, a choir.
[1] Qu. *Dwfr araf*, slow water?
[3] *Bwth*, a hut.
[9] *Traeth*, the strand.
[2] *Rhaith*, right, straight.

Badoney, a parish in the barony of Strabane, co. Tyrone.

Ballaghmoon, a parish in the barony of Moon, co. Kildare.

In Irish *Both-Domhnaigh*, *i. e.*, *Both*, a hut, or house; and *domhnaigh* (gen. of *domhnach*), a church.

Bealach, a highway, or ancient track-road, and *Mughna*, a proper name. The word *bealach* was applied to the most ancient roads, or paths, which ran through the kingdom; hence *beallagh more*, "the great highway," in Ossory.

(To be continued.)

GWAITH SION CENT.

The Poetical Works of Doctor John Kent, a celebrated Bard, who flourished between 1360 and 1430.—(See *Cambrian Journal*, December, 1859.)

I.

Cowydd y XII. Abostol.

This poem is addressed to the twelve apostles, whom the author mentions by name. The first is Peter, the porter of heaven. The second John, the nephew of Mary, whose emblem is the eagle. The third Andrew, who suffered on an oblique cross. The fourth Bartholomew, who for his faith in Christ was flayed alive. The fifth, sixth, and seventh are Philip and the two Jameses. The eighth and ninth Simon and Judas, who were cousins. The tenth is Thomas, whose province was India; and who on the assumption of the Blessed Virgin received her girdle that was formed of gold and precious stones. Then Matthew and Matthias. These twelve, who suffered, shall judge the world; and blessed shall they be who duly observe their festivals. When the trumpet shall sound every man shall arise and come from the four quarters of the world, to the place where Jesus suffered. Adam and his numerous offspring, Noah, Abraham and his hosts, Moses, the host of David the

prophet, and Paul the apostle shall come to the mountain, together with those whom he converted to the faith. The sun and moon, the seven planets and stars shall fall; and the prisoners of hell shall be brought forth. All must attend to the judgment, and account for their deeds. There shall Jesus appear exhibiting the marks of the cross, the crown of thorns, and the nails that pained his hands and feet. Michael shall select the wise, and bring them before the presence of God. Then Mary, kneeling down, and with uplifted hands, shall supplicate her Son and Lord to grant mercy and heaven. We shall have a portion with the daughter of Anna among the pious host. Therefore it is best for me to love Mary.

Prydu a wna mwya mawl
I Beder wiw wybodawl
Porther cyn yddyn addef,
Per ar y nifer y nef.
Ail yw Ifan, lan lonydd,
Ebostol nid ffol i ffydd;
Llun eryr mewn llen arab,
Llewyrch crair, nai Mair yw'r mab.
Trydydd ebostol tradoeth
Yw Andreas, gyweithas goeth;
Diodde a wnaeth, Duw iddyn,
Da fu i gof difai gun,
Dal eurliw mewn dolurloes
Yr aur grair ar yr [1]wyr groes.
Y bedwerydd bid warant
Ebostol sy ddwyfol sant,
I beri nef yn barawd,
Bartholomefys weddus wawd
Am gredu yn wir drwy hirboen
I Grist, fo dynnwyd i groen,[2]
Ar boen a droes loesloewsyth
Yn llywenydd beunydd byth.
Penna a gwiria gwarant,
Pumed, chweched, seithfed sant,
Phylip prudd, da fudd yw fo,
Degan wr a dau Iago.
Pan gyfflybwy fwyfwy fawl,
Wythfed, a nawfed nefawl,
Sain Simwnd, hil Edmwnd hoew,
Sain Sudwaew o wchlyd wych loew,
Adwen dau gefndur ydyn[3]
I war Dduw ag i wir ddyn.
Degfed Thomas hoew urddas hir,
O'r India yw i randir;[4]
Pan aeth Mair ufuddair faddef
Gida i nifer Ner i nef,

[1] The cross on which St. Andrew suffered is said to have been a cross decussate, being formed of two pieces of timber crossing each other in the middle, in the form of the letter X, hence usually known by the name of St. Andrew's cross.

[2] It is usually supposed that St. Bartholomew was crucified, some add that it was with his head down. But others, with our bard, say that he was flayed, or had his skin taken off, which might consist well enough with his crucifixion, excoriation being a punishment in use, not only in Egypt, but among the Persians, next neighbours to the Armenians, among whom he suffered, and who might easily have borrowed from them this piece of barbarous cruelty.

[3] "Are not his brethren James, and Joses, and Simon, and Judas?" (Matt. xiii. 55.)

[4] Several of the Fathers inform us that St. Thomas preached in the Indies; and there are Christians in the East Indies who have always called themselves after the name of St. Thomas, from a belief that the apostle first introduced the Christian faith among their ancestors.

Oi lleng hi a yllyngawdd
O nef i Domas i nawdd,
I wregis hi, wiw riain,
Orau modd o aur a main;
Hwnw yw unrhyw anrheg
I warant ef ai rent teg.
Doent ai dadl yn rhadlawn
A dau Ebostol a dawn,
Mathew rymweddiau ras,
Maith awen a Mathias.
Llyna hwynt, naw pwynt nef,
Y deuddeg a fu yn dioddef,
A [5]farnant eurfant arfoll
Arbedawr ar y byd oll.
Gwyn i fyd cyd cadarn
Cain diwedd fyd cyn dydd farn,
A wnel urddas teyrnas teg
Yngwiliau dyddiau y deuddeg,
Pan ganer lle clywer clod
Corn cyfarn y cyrn cyfod,
Pob dyn gefyn a gyfyd
Ir lan o bedwar ban byd,
Ir lle [6]goddefodd, medd llu,
Arw loes wrol Iesu;
Ag yno i daw yn gwiw Ner
Adda, ai blant naw kantner
A Noe hen, angen oedd,
Yn fore ai niferoedd.
Llawenydd a fydd iw fam,
Lliw wybrol, a llu Abram;
A lliwio rhai a lliw rhydd,
Moesen yn llenwi meusydd;
A llu Dafydd yn llwyr,
Broffwyd, ni lyswyd laswyr;
A Phawl, ebostol y ffydd,
Ior mwyn, a ddaw ir mynydd,
Ef ai nifer ber barawd
A droes ir ffydd drysor ffawd.
A rhod yr haul, draul dramawr,
Ar lloer a ddisgyn ir llawr,
Ar saith wiw blaned ar ser
Ar nefoedd ar y nifer.
Ag o uffern herwwern hir,
O garchar pawb a gyrchir;
Llidiog blin dau finiog bla,
Llu Satan mewn lliw swtta.
Pob dyn i ddyfyn a ddaw
Yr undydd yno i wrandaw
Ar y farn flin gadarn floedd,
A thrydar i weithredoedd.
Uch o ras, och! wir Iesu,
Dragowydd rhag y dydd du.
Yno i gwelwn yn gwiwlyw
Yn ymddangos, agos yw,
Nodau y groes, nawloes Ner,[7]
I gwanwyd Ef ddiw gwener,
Ar goron hoelion hylyd
O ddrain am y tal yn ddryd,
Ar cethr dur drwy gur draw,
A dolur traed a dwylaw.
Pan gyfrifer, cweirier cof,
Enaid a roes Duw ynof,
Mihangel, angel yngan,
Ar dyddyddau tonnau tan,
Diau yw gar llaw Duw Ion
Yn dethol y rhai doethion.
Yno daw Mair air eirian
Ar dalau i gliniau glan,
Yn derchafel gafel gwyn
I dwyle yn y dolwyn,
Aur i llef ar i llafur
Yw Mab ai Harglwydd ai Mur,
Yn eurchwaer ag yn erchi
Nef a thrugaredd i ni.
Cawn ran gyda merch Anna
Lliw dydd y mysg y llu da;
Ag am hyny gemhenair
Gore i mi garu Mair.

II.

Cowydd hen waedoliaeth Cymru.

In this poem the author traces the descent of the Cymric nation from Japheth, down to their settlement in the Isle of Britain. The three fairest cities were made

[5] See S. Matt. xix. 29.

[6] It was a belief with many of the Jews and early Christians that the last judgment will be solemnized in the valley of Jehoshaphat, which was a narrow glen that ran from north to south, between the Mounts Olives and Moriah. See Joel iii. 2, 12.

[7] Rev. i. 7.

by us, that is to say, Troy, Rome, and London. The Trojan war lasted for ten years and six months, during which time there were slain on both sides "eighteen hundred thousand of thousands, eight hundred thousand, six hundred thousand, and eighty thousand." The principal tribe was that of Dardanus, from which proceeded the Jews, and ourselves. Cæsar was made lord of Rome. This island was granted to us by Christ, who sent an angel to Brutus, son of Sylvius, as he was sleeping on the hide of a stag, and told him to proceed to sea with his progeny. Better days are coming upon the Cymry; at present we are like the five ages of the world in *Limbo patrum*, waiting for deliverance.

Och! Gymru fynych gamfraint,
Och! wyr or dynged yw chaint,
Och! faint fun wosib uchod,
Och! ddechreu claer ddyddin clod,
A heddiw in dyhyddir
Ar deai heb na thai na thir;
Rhyfedd ynof rhag gofid
Nam lladd meddylion a llid.
Ag etto ewog yttwy
Gobeithaw a ddaw idd wy.
Penna nasiwn gwn gwmpas
Irioed fuom i o ras;
Cynta arglwydd, mewn rwyddynt,
Fu o honam heb gam gynt,
Japhet, fab Noe, fab Japhir,
Fab Lameg, oedd deg i dir.
Am hynny lle rym honnwy
Gobeithaw a ddaw idd wy.
Tair caer tecca medd Twrki[8]
Heb gam gynta wnaetham ni,
Caer Droea lle da lliw dydd,
A chaer Rufain ai chrefydd,
A chaer Ludd ar gynnydd gain
Nes brad yn ynys Brydain,
Ninnau fu yno ennyd
Hwy na thair siwrnai o hyd.
Gwenion ym heddiw gwanwy,
Gobeithaw a ddaw idd wy.
Doeth holl Roeg ddiddeg ddadl
I gaer Droea gawr drwyadl,
Yno i llas yn un llu
Y ddwyblaid wedi arddyblu,
Dau naw can mil o filoedd,
Ag wyth gan mil eiddil oedd,
Giwdeg chwe chanmil gwedwy,
Pedwar igain mil oi hil hwy.
Deg mlynedd anrhydeddir
A chwe mis, llyna fis hir,
Poen draws ddadl pan dristiwy
Gobeithaw a ddaw idd wy.
Penna llwyth aml i lwythi,
Llwyth Dardan,[9] meddan i mi;
Or hwn i doeth yr hen Don
Orau Dduw ar Uddewon,
Or hon i down ninau rhawg
O dad i dad odidawg.
[1]'Scesar yn car dihareb
A wnaeth yr hyn ni wnaeth neb,
Eurglod ef a wnaeth arglwydd
Omnes terra Roma rwydd.
Fan ddolyr pan fyddyliwy,
Gobeithaw a ddaw idd wy.
Yr ynys hon or einym[2]
A roes Grist o ras a grym.
Gyrrodd Angel gwehelyth[3]
At Fruttus ap Sutus syth,
Pan gysgodd Bruttus esgyd
Ar groen yr[4] ewig, aur gryd,
Dos ir eigion dwys rwyga
Ath hil ath eppil ath dda.

[8] Turkey possesses the first, *i. e.* Troy.
[9] Dardanus was the son of Jupiter and Electra, and is considered as the founder of the kingdom of Troy.
[1] Cæsar.
[2] This, our island, *i. e.* Britain.
[3] See Brut Tysilio.
[4] See Myv. Arch. v. ii. p. 103.

Oi wir gweryl wr gwiwrwy
Gobeithaw a ddaw idd wy.
Wellwell mae Cymru williaid,
Dydd rhag i gilydd a gaid,
Gwelwy waethwaeth im geilon,
Waethwaeth fyth ag waethwaeth fon;
Nes nes mae[5] cerdd Daliessin
Wrol i ffydd ar ol ffin.
Mair o nef nes nes mae'r nod,
Difai mae'r gwaith yn dyfod,
Gwae ddwyblaid Lloegyr gwiw ddyblwy
Gobeithaw a ddaw idd wy.

Un wedd ym, Gymru anwyl,
Ar pumoes mewn hiroes hwyl,
Yn uffern gynt iawn affaeth
[6]*Lymbo patrwm* mewn cwm caeth,
Yn disgwyl beunydd, dydd dioer,
Gweled goleuni gwiwloer,
A chael ymwared ochwr
A geni y[7] dro ganwr,
Awr pa awr Cymru fawr fu
Yn disgwyl ag yn dysgu
Dydd bigilydd ai gwelwy
Gobeithaw a ddaw idd wy.

IOLANA.

(Fragments from the Iolo MSS.)

/|\ represent the three rays of light, which appeared at the instant of creation, and also the voice that at the same instant was heard.

The Great Eternal uttered His name audibly, and co-instantaneously therewith all the world, the whole creation, leaped as it were, or started in the twinkling of an eye, into existence, with a loud shout of joy, so celestially melodious and musical as to communicate life and intellect to every particle of every description of matter, which possesses that kind of life and intellect which its nature requires towards constituting its highest degree of perfection.

Menw ap y Teirgwaedd, or Menu, son of the three loud voices, was the first man that came into existence,

[5] An allusion probably to the oft-repeated prophecy attributed to Taliesin,—

"Eu Ner a volant,
A'u hiaith a gadwant,
Eu tir a gollant
Ond gwyllt Walia."—See *Myv. Arch.* v. i. p. 95.

[6] Limbus Patrum, that part of hell where, according to the schoolmen, the souls of the saints were confined until they were delivered by Christ at His death.

[7] Dro ganwr, *i. e.*, daroganwr, a prophet, a vaticinator.

and having heard and seen them co-instantaneously with his coming into existence, communicated the knowledge thereof to his son *Einigan Gawr*, *i. e.*, *Einigan the Great*, who first inscribed or represented them on a stone which he found on the shores of a river. From these three lines he took a hint, or conceived the idea of additional characters, to represent other sounds, and formed ten characters, or letters, which, by a regular or systematized use of them, are capable of representing the sounds of all languages, or every sound which the human voice can articulate.

These ten letters are still known to the Welsh Bards of the ancient institution, but they are amongst their secrets, and the knowledge of them cannot be communicated to anyone but such as, having previously stood a very severe test, is willing to make a tremendously solemn vow that he will never divulge any bardic secret but to one that has made the vow.

[1] **O I O** represent the same ineffable name, on the principles or system of the sixteen letters, or characters, into which number the original alphabet of ten letters was in due course improved, to facilitate the common use of them, for the knowledge of those sixteen letters was communicated to all mankind, and no secret made of them. Of this knowledge the ancient Cymry, or Welsh, were possessed, before they arrived in the Island of Britain. At this number of sixteen letters the alphabet stood for ages; they were at length, however, augmented to eighteen. The characters of that number, which most correctly represented or expressed the sacred name, were [1] **O I V**, which, excepting the three primeval characters /|\ are to this day the most generally used. The alphabet was subsequently further augmented to twenty characters; amongst those, the most proper for representing the ineffable sound or name are [1] **O I W**, which have been frequently used in our old bardic writings. [1] **RATOSCEPLI**, (or Ratoskepli), is the order of numerals used,

[1] We are sorry that the printer has no bardic characters in which to represent these words.

but the variations of this order amount to many thousands, not as some may think from the knowledge of them having been lost in the lengths of time that have passed over them, but it appears to have been intentionally or systematically settled to be so, from very remote antiquity; the system is amongst the bardic secrets. The series or scale of numerals is called *Coelbren yr Awgrym*, *i. e.* the alphabet of numerals.

Cyfrinach signifies *secret*, *mystery*, *arcana*, &c., and here implies that Ratoskepli is a secret, *i. e.* in its full extent, for on the present occasion it is not given as a secret.

The Irish Ogham appears to me to be a bungling relic of this system of bardic numerals, which is used also as a system of secret writing, or cipher, which has never yet been deciphered.

A whimsical [2] Welsh Bard contrived to send the numerously varied order of bardic numerals, in forms of letters, over most part of the continent of Europe, as well as into the talons of Will Pitt; it occasioned dreadful alarms, but Pitt, Baruel, and all their gang, were not able to make anything of it, but—

"It is this, and 'tis that, and we cannot say what."

It afforded, however, some amusement to our hair-brained Welsh Bard, and a few of his friends. It was, after all, nothing more than the numeration table of the ancient bards or druids of Britain. The Welsh Bards of all ages assert, in their written memorials, and also in their presidial traditions, that they had acquired their knowledge of letters, of their uses, and of their origin, before they left their original country of Deffrobani, which they otherwise call *Gwlad yr Haf*. What country this Deffrobani was, cannot, I fear, be easily ascertained; but its other name, *Gwlad yr Haf*, is pure Welsh, and literally signifies *the land of summer*, or *summer country*; hence we may fairly suppose that it was a warmer climate than that of Britain, and we may also suppose that it was in some

[2] This was Iolo Morganwg himself.

part of the world not far from the Euphrates, and near the region wherein letters, and even mankind originated; for nearly up to such a part of the world we can, on the authorities of history, trace the nation of the CYMRY, or, as anciently written, CIMMEROI. Our bardic and written traditions say that our nation possessed the knowledge of the primeval alphabet of ten letters, and the manner of using it, for the purpose of expressing all the articulations of human language, previous to our leaving the country of DEFFROBANI; that we, for two hundred years, became a *nomadic nation*, passing through different countries and climates; that we had been frequently driven from our stations by stronger nations, who would not suffer us to live at peace with them; that we, at last, having been driven to the sea-shore, discovered the island of Britain, found it in its wild state of nature, uninhabited by any human being, and finding it so, that we came over into and settled in it, where a remnant of us are still in existence, retaining to this day our original language. That during our *nomadic state of society* for two hundred years, our *Gwyddoniaid* (men of learning), augmented the number of characters in our alphabet to sixteen; in this state it was on our arrival in this island; at this number it stood amongst us for ages; it was afterwards augmented to eighteen characters, and after that to twenty, which to this day is the whole number of simple or uncompounded characters in our language, and of such our language wants no more.

The materials on which we at first wrote or inscribed, and made use of letters, was wood, and sometimes on slates, or such thin laminæ of stone, which we termed *Coelfain;* the wooden billets on which we originally inscribed, we termed *Coelbren, i. e.*, the *stick*, or *staff of credibility, of information*, or *of testimony*. *Coelfain* signifies the stone, or stones, of credibility, &c. That on WOOD we first used letters is clearly evinced from this remarkable circumstance, that nearly the whole of our original terms, or literary technology, are derived from *gwydd*, which signifies wood, thus,—

Gwydd (wood) is used also for learning, by our old bards and other writers.

Gwyddon, plur. Gwyddoniaid, a man, or men, of learning, literally *men of wood;* by these terms we called those amongst our nation at first who possessed the knowledge of letters, and indeed every other kind of knowledge which constitutes what we term learning.

Gwyddor, and Egwyddor (with the enhancing prepositive *e*), are the terms generally used in conversation, as well as by writers, for the scale, or series of letters, which we usually term alphabet, and the vulgar with equal, if not greater propriety, the A. B. C. or a. b. c. line. (That word is by far the most proper which, in our own language, signifies precisely the same thing as another in a foreign or obsolete language.) *Gwyddor* and *Egwyddor* are also used for a rule, principle, or axiom, any art or science in morality, &c.

Coelbren, in its original sense, signifies the stick or staff of credibility, and as the alphabet was inscribed on it, it thence came to be used synecdochically for the alphabet itself, as,—

Coelbren y Beirdd. The bard's alphabet.

Coelbren y Meneich. The monk's alphabet.

Coelbren yr Awgrym. The alphabet of numerals, or the series of arithmetical figures.

Coelbren Goslef, and Coelbren Erddigan. The alphabet of musical notes, or the musical alphabet, *i. e.* the series of notes or characters used for writing music.

Gwyddawd and Gorwyddawd, *i. e.* wood knowledge, or the knowledge of wood, by the same kind of figure, or trope, as we now say, the knowledge of letters or literature, because letters constitute the vehicle of knowledge. From Gwydd (wood), knowledge, come the derivatives;—

Arwydd, a sign or symbol, by which everything is known, or understood.

Cyfarwydd, knowing, intelligent, skilful, &c.

Tynwyddyd, intelligence, information, &c.

Hywydd, knowing, intelligent, of quick apprehension, sagacious.

In the works of our old bards the following terms and expressions, all derived from inscribing on wood, are numerously to be met with :—

Saer, *i. e.* a carpenter, used for an author, a writer, a poet, and, as saer cerdd, saer cyfarwyddyd, saer mawl, saer cof, &c., *i. e.* the carpenter of poetry, of intelligence, information or history, of praise or eulogy, of memory or of remembrances, &c., and for a writer of poetry, history, eulogy, and memorials; for at the time when those terms were adopted for such technical uses or purposes, it was in a sense sufficiently proper *the act of a carpenter* to inscribe or write those literary productions. Hence, also, the terms *naddu cerdd, naddu mawl, naddu cof*, &c., *i. e.* literally to hew out poetry or verse, panegyric or praise, memorials or history, &c., for to write poetry, &c.; because, committing those things to the custody, as we may say, of letters, was literally an *act of hewing*. Those expressions are everywhere met with in our old writers, and it is remarkable that, on such occasions, I do not remember to have ever met with the modern *ysgrifenu* (scribo, scribere), used by any ancient author.

Peithynen is the term used for the whole assemblage or series of billets, properly framed together; it is derived from our obsolete word Paith, the sense of which has not yet been clearly ascertained by our Welsh lexicographers. Our great Dr. Davies, *the saviour of our language*, renders it by the Latin terms, *Desertus, Vastatus*. The author of a recently published monstrous μεγα κακον renders it by the English words, *an opening, a glance, a prospect, a scene;* and thence renders *peithynen* by the term *elucidator;* but to this I cannot possibly give my assent. Whatever *paith* may signify, *peithynen* is a regular diminutive of it, and cannot possibly signify anything but a *little paith*. William Owen, the author of the said μεγα κακον, *the murderer of our language*, has created or manufactured a number of imaginary derivatives from *paith* in his own curious manner, and all of them rank

nonsense; but if we consider the real derivatives which we have from *paith*, we shall find some good reasons for thinking that it means a series, a row, a range, or something nearly of such a sense; for the weaver's slay, which is a row of reeds, or of splints of cane, is from *paith*. The cogs of the mill-wheel, the wheel of a clock, a watch, a roasting jack, &c., is a row or series, and in Merionethshire termed *peithyn*, plur. *peithynau*. The rows of teeth are termed in Anglesey *peithyn y dannedd*, and plur. *peithynau 'r dannedd; peithyn y grib*, the teeth of a comb; *peithyn y rhacca*, the teeth of a rake; *peithyn y gronglwyd*, the rafters in a roof; *peithyn yr ysgol*, the rounds of a ladder. All these are things set in a row, or regular series; hence I would render the Welsh term *peithynen* by the English words staff-row, billet-row, &c., or, adopting the Staffordshire local or provincial term *clog*, (an account of which will be presently given,) I might term it a *clog-row*, or simply a *clog;* perhaps *clog-book* would do tolerably. It is a difficult thing often to render metaphorical, catechrestical, and at the same time, strongly classical terms with sufficient neatness, propriety, and clearness of meaning; for this reason I leave it to those who profess more learning and taste than myself, to discover a term of such neatness and propriety, as may truly suit such a highly cultivated language as the English is. It is not, however, by a slavish attention to the etymology of the word *peithynen*, and by attempting a word which may be supposed a correct literal translation of it, that the most desirable term may be formed. Perhaps *staff-book*, *billet-book*, &c., would be terms tolerably definitive of the *peithynen*, or bard's book. Let the term billetin (or billeteen) be also considered; it is, indeed, a Frenchified word, but so are many others which have been adopted into the English language, as *bulletin*, *culverin*, and others. There are many other literary terms in the Welsh language derived from the ancient practice of inscribing on wood, and it would be a tedious, and not very useful work, to insert them all in the present short sketch. It may, however, be proper enough to

notice some words and phrases still retained, and occasionally used, in the English language, which very fairly indicate that the ancient English or Saxons wrote or inscribed upon *billets of wood*, or on staves.

Book is derived from the Danish *Boc*, which signifies a *beech tree*. Oliäus Wormius in his *Literatura Runica* (Hafniæ Typis, &c., 1636, caput primum, pp. 6, 7), gives the following account of the *Runic staff-books* of the ancient Danes:—"Modernam quinetiam literarum appellationem qua eas Bogstave vocamus ex eodem agriculturæ fonte dimanesse apparet. Bog et enim FAGUM, *stav* scipionem seu baculum oblongum notat." Stave or staff is a term still used by our psalmodists and parish clerks, to signify a stanza of a psalm or hymn; a four line stanza may be inscribed on the four sides of one *staff* or *billet*. Musicians of the last and of many preceding centuries used the term *stave* to signify the five lines whereon they wrote or scored their music; and the ancient way of writing music used by the English as well as by the Welsh was by using for every note the letter which denoted, and still denotes, its place in the gamut scale, or on the lines or spaces.

Score.—To score music, *i. e.*, to write music; *music in score*, *i. e.*, music written in parts on the lines and spaces; *to score* signifies the same as to notch, because the letters which denoted the several sounds of the notes, whether high or low, deep or shrill, were anciently cut, notched, or scored on wood by the Welsh, and doubtless by the English.

Cut.—To cut letters with a pen, pencil, with chalk, &c. They were anciently *cut* in the literal sense on wood.

Billet, a piece of wood; also a little letter, card or note, so termed because it was originally written or inscribed on a *billet of wood*. "Torri llythyren" is used in Welsh for *cutting* a letter with a pen, pencil, &c., and "ffon" is used for a stanza. "Mi a glywais ffon o'i gerdd ef,"—I have heard a (stanza) staff of his song. *(Araith Gwgan.)*

He writes a good stick, *i. e.*, he writes a good hand, or he writes well,—a London expression, used in familiar conversation; also in other parts of England, from the ancient way of inscribing on sticks.

Come, tip us a *stick*, a boon companion phrase for *give us a song*,—very common in London.

Wright is an ancient word for carpenter, whence millwright, cartwright, wheelwright, shipwright, ploughwright, &c. *Wright* is still used in Scotland, and in the adjoining counties of England, for a carpenter. To *wright* a letter, a book, &c., signified to hew out, or to *carpenter a book*, &c.; to make the ancient *book* or *bogstave* was a work of *carpentry*. *Wright* is the orthography instead of *write*, used by several of our early English writers, and in our early printed books.

Stæf and Stæfa in our old Saxon writers, signifies a letter as well as a staff.

Clog.—Dr. Plott, in his *History of Staffordshire*, says that the inhabitants make a kind of almanack of wood, which they call a clog; it is a staff, having the sides of it squared or flattened, on which they inscribe such letters, figures, and other symbols as render it a complete calendar or almanack for the year. They were very common in his time, he says, and I am told they are still used; such almanacks were used till very lately in some parts of Wales also, and may be still, for aught that I know.

We cannot suppose that our Saxon ancestors were so silly as to use words without any meaning, or to have adopted for their literary technology such a number of terms and phrases, all derived from a practice of writing or inscribing upon wood, unless their nation had been at one time in the practice of inscribing upon wood, in a manner nearly like that of the old Welsh Bards.

TESTIMONIAL TO MR. HUGH WILLIAMS (CADVAN).

On Saturday, May 26th, a few of the friends of Cadvan met at *Clayton's Hotel*, Doctors' Commons, London, to present him with a purse subscribed by his admirers for his services to Wales and her literature. William Jones, Esq. *(Gwrgant)*, presided on the occasion.

After dinner, "The Queen, the Prince of Wales, and the rest of the Royal Family," "The Army and Navy," "The Bishops and Clergy of Wales," and some other toasts were given by the Chairman, and duly honoured, when

The Chairman rose, and said that it then became his pleasing duty to perform the business for which they had met, by presenting their friend Cadvan with the purse subscribed by his admirers as a memento of their esteem for his services to Welsh literature. The prize was more to be valued for the persons who gave than the amount realized; the subscribers were principally Welsh clergymen, men who held prominent positions in Wales for their virtues and talents, some of whom, with scanty incomes, gave with unsparing hands to objects of benevolence and nationality. He had quoted the sentiments of some of these gentlemen at a previous meeting. Cadvan deserved well of his country. His writings were various and extensive. He was a contributor even to the American Welsh press, for he had seen several articles in the *Drych*, a New York journal. It was not the quantity but the quality of his writings that gave them value. Few persons could imitate the eloquent simplicity of his style. There was an ease and a richness in his style which was rarely met with in the writings of the present day. He was not aware that he had committed himself to poetry. He no doubt thought that the crop of poets was abundant in Wales without him—(laughter)—but his prose had all the freshness and charms of poetry.

> "Many are poets who have never penned
> Their inspirations. Unlaurelled here on earth
> They felt, and loved, and died; but would not lend
> Their thought to meaner beings."

They were indebted to Cadvan for preserving the purity of their national style. A custom had prevailed of late among their countrymen to write Welsh as mere translations of English sentences—to think in English and write in Welsh—in fact, to subsidize the Welsh from the English. The idiom of the language thus suffered, and its beauty and force were destroyed. Another party, denominated Young Wales, had adopted a harsh and unharmonious system of writing. He was glad they called themselves young, for there were hopes that as they grew old they might improve. (Laughter.) If such practices were not checked, their copious and beautiful language would become in time unknown to men of correct tastes and refined ears. Other obligations that they as churchmen were under to Cadvan were the zealous and efficient services he had performed in the cause of the

Welsh Church. He was ever alive to her interest—always ready in every way to promote her welfare. No labour was too hard, and no task too severe, for him to perform in furthering her welfare. He would not detain them longer, but, in the name of the subscribers, would present to their guest the purse subscribed in honour of his services, accompanying it with every good wish for his health and happiness. (Cheers.)

Mr. Williams, in rising to return thanks, said that it was very gratifying to his feelings to receive such a testimonial from his friends, accompanied as it was with such regard and esteem. He was far from thinking that he deserved all the kindness shown to him, and must in a great measure acknowledge himself indebted to their generous feeling, and begged to thank them most sincerely for the substantial form in which this generosity had developed itself. Still he would not assume any false delicacy, and say that he had done nothing in his day and generation; for that would be impugning the judgment of his friends, and would amount to an insinuation against the sincerity of those who are incapable of duplicity. He by no means undervalued the purse; but set a far higher value upon the letters so feelingly alluded to by the Chairman, and he meant to place those documents in the form of a permanent record, for the gratification of his friends and family, and for the encouragement of others who might feel disposed to pursue a similar course. High compliments had been paid to his writings, which were of course gratifying; but as they had never cost him any great effort, and were (with few exceptions) the products of his leisure hours, when resting from the cares and anxieties of business, he himself did not think so much of them as others seemed to do. However, there is one secret of their force and clearness—they were his firm convictions. As to his translations,—their whole secret was being *thought* in Welsh before the were so written,—the simple servant girl understands every word, and the learned clergyman and practised critic saw in them something to admire. This was a compliment he really felt proud of. The Chairman had alluded to his efforts in favour of the Church. There again he had only followed his convictions; in choosing his side, he never inquired whether it was the winning one. It was very pleasant to win, he admitted; but the belief that you were in the right was a far nobler enjoyment. He would only detain them with another observation, and that was,—the opposition his labours had met with seemed to force upon him the conviction that he ought to keep himself in harness, and resolve, like the good Dean of Bangor, to die in harness. (Cheers.)

Talhaiarn, in an eloquent and humorous speech, proposed the health of the Chairman; and Gwrgant replied in his usual happy style.

Several gentlemen of the choir of the Welsh Church enlivened the evening by singing some select concerted pieces.

CORRESPONDENCE.

To the Editor of the Cambrian Journal.

Sir,—In the *Quarterly Review* for April, in the present year, there is an attack by the writer, an anonymous one of course, on Sir Bernard Burke, in reference to Welsh pedigrees, and the scribe winds up with an impertinent attempt at a sneer on the latter.

Who is this writer who undertakes, under the shelter of the editorial "we," to answer, like the three tailors of Tooley Street, for the people of England? He can dispense with such a descent, indeed! Very likely, for he probably has already dispensed with it. Has he ever seen such a place as the British Museum? Has he ever heard of the *Harleian MSS.* there, or ever visited the reading room? Has he ever gone from one ancient mansion in Wales to another, and investigated the literary antiquities they contain? If, as he would have it, there is no authentic account of a genealogy before the sixteenth century, when, as we all know, parish registers were first appointed to be kept by Queen Elizabeth, he must throw overboard not only all the old Welsh families, but at one and the same time all the English ones who derive their descent (an honour no Welshman envies them) from Norman, or even from Saxon times, both of them modern in our estimation. Let him settle this point with the Grosvenors, Beaumonts, Vernons, *et id genus*, and all the others who have no greater claim to antiquity than these.

Foolish, indeed, and wrong would it be to be vain of an ancestry, seeing it is a thing we have not made for ourselves, and ever remembering that we are all children of one common parent—Adam; but when we feel a natural satisfaction in being the descendants of the original owners of the island, we may stop the sneer of such as the *Quarterly* reviewer, with an appeal to facts which are admitted throughout Europe.

I may also pit against our worthy, Mr. Trollope, the author of *Barchester Towers*, and as he says that there are many such families as those he describes still to be found in the counties of Wilts, Somerset, and Dorset, let the proprietors of the *Quarterly* pay their scribe the expenses of a tour of inspection thither, and then fight it out with the redoubtable Trollope, if he finds him to be wrong, a modern affair in any case, with which Welshmen have nothing to do.

I remain, &c., Ap Morris.

PENRHYN.

To the Editor of the Cambrian Journal.

Sir,—In looking at some old Welsh MSS. the other day, I came across a most interesting and valuable poem on Penrhyn, in Caernarvonshire, by Gwilym Pue, about A.D. 1674. It is upwards of 1100 lines in length, and gives an accurate and full account of the descent and alliances of the family, together with a minute description of the mansion and its grounds. Gwilym Pue was one of the family, and

the facts of the poem were recorded by him "o gof oi henafiaid," from ancestral memorials. How long will our gentry continue to neglect these family treasures? They are of indescribable worth as descriptive of family history, and ought by all means to be practically valued, and rescued from oblivion and obscurity by all to whom they refer. Who is at present the head of the house of Penrhyn? Is it Lord Mostyn? I conclude it is, from its being ranked in Williams's *History of Conway* with Gloddaith, Bodysgallen, and Marl, which I know are his. Let me then entreat of that patriotic nobleman to take measures towards having this great poem printed with an English translation and notes. There are many such poems to be met with, which, if collected and properly edited, would contribute materially, not only to the history of Welsh families, but to the history of the Welsh nation. When will the Welsh MSS. Society be put in good working order? It is high time. EDNYVED.

THE WELSH INDIANS.

To the Editor of the Cambrian Journal.

SIR,—The question of the existence, among the native tribes of North America, of the descendants of the Welsh emigrants of Prince Madog, has been more than once discussed in the *Cambrian Journal*. There appears now to be an opportunity of applying the only decisive test in our power, the philological. The accompanying papers have been forwarded to me, but I do not feel competent to undertake the task, which can only be satisfactorily performed by a native educated Welshman. So favourable a conjunction of circumstances for bringing the question referred to, to a positive issue, may never occur again, as the researches of Mr. Morgan are being conducted under the auspices of the Smithsonian Institution of the United States; and it is to the American *literati* that we must look for the knowledge of the North American Indian dialects, necessary to comparison of the Welsh with those languages.

The subject is one of deep interest and importance to British archæologists, and I trust that the Rev. Mr. Williams ab Ithel will be induced either to undertake the matter himself, or to hand it over to some gentleman on whom he can rely for its satisfactory performance. I feel sure that he will feel sufficiently interested in the subject to pardon the liberty I have taken in mentioning his name.

I am, Sir, your obedient servant,

Brandon Villa, Cheltenham, D. W. NASH.
March 22, 1860.

[The following are copies of the papers to which our correspondent refers. They were accompanied by a private letter from Mr. Morgan, addressed to "Hon. Samuel Ward, U. S. Consul, Bristol," in which he expresses his wish to be furnished with "the Welsh system of consanguinity—the old system, which prevailed in their days of independence—the Welsh words being spelled with English letters." We have filled up the schedule as well as we could.—ED. CAMB. JOUR.]

Smithsonian Institution, Washington, D.C.,
January 20, 1860.

Dear Sir,—In behalf of the Smithsonian Institution, I beg to commend to your attention the accompanying letter and schedule of Mr. Lewis H. Morgan, of Rochester, N. Y. This gentleman has been engaged, for several years, in studying the ethnological peculiarities of the Indians of the North American continent; and has discovered among them a system of relationship, which he wishes to compare with the systems of consanguinity existing among the natives of other countries.

From the annexed letter it will be seen that General Cass has given this interesting inquiry the official sanction of the Department of State.

The answers to the circulars may be addressed to the Smithsonian Institution, care of the Department of State; and full credit will be given to all who furnish information bearing on this subject, when the results of these investigations are published.

I am, very respectfully, your obedient servant,

JOSEPH HENRY,
Secretary of the Smithsonian Institution.

To the Diplomatic Agents and Consuls of the United States in foreign countries:

The accompanying circular and blank form have been prepared by L. H. Morgan, Esq., of Rochester, New York, for the purpose of extending his ethnological investigations relative to the Indians of this continent to the other parts of the globe.

As the results of his investigations are to be published in the Smithsonian Contributions to Knowledge, I have been requested by the Secretary of the Smithsonian Institution, in this city, to commend the matter to your favour. I will consequently thank you to do whatever you conveniently can towards furnishing the information desired.

I am, gentlemen, your obedient servant,

Department of State, Washington,
5th January, 1860.

LEWIS CASS.

Rochester, Monroe Co., New York,
October 1, 1859.

Dear Sir,—I take the liberty to send you herewith inclosed, a printed schedule, with the request that you will take the trouble to fill it up according to its design, with the names of the various degrees of consanguinity and relationship, which are in use among the people or tribe, with, or near whom you reside. In order that you may feel sufficient interest in the matter to induce you to comply with this request from a stranger, I would ask your attention to the object to which these inquiries are directed, to some of the results already reached, and to others still more interesting and important toward which they are manifestly tending.

Several years ago the peculiar system of relationship of the Iroquois, one of the principal American Indian families, attracted my attention. I found that, while it was very special and complex, it rested upon definite ideas, which stood to each other in such intelligent and fixed relations as to create a system. It is entirely unlike our own, both in its method of classification, and in the ends it proposes to itself; as also unlike those of the remaining Indo-European nations, all of whom have substantially one and the same system. The fundamental idea of the Iroquois system, upon which it is built up with great logical rigour is, that it never suffers the bond of consanguinity to lose itself in the ever diverging collateral lines. The degrees of relationship are never allowed to pass beyond that of first cousin, after which the collateral lines revert into, or are merged in the lineal, in such a manner, that the son of a man's cousin becomes his nephew, and the son of this nephew becomes his

grandson. This principle works upwards as well as downwards, in such a manner that the brother of a man's father becomes his father, and the brother of his grandfather becomes also his grandfather, in this, to us, novel system of consanguinity.

At first, I supposed that this peculiar system was confined to the Iroquois, and was a scheme of their own invention; but subsequent investigation disclosed the striking fact, that the system in all its complexity and precision is common to all the multitudinous Indian nations of North America, and most likely of both continents. At least, I have found, from schedules filled up, and in my hands, with the exception of the Pawnee, and Omaha, in which cases the schedules are but partially filled out, the system complete in the following Indian nations: the Iroquois and Wyandotte, who belong to the Hodenosaunian family; the Ojibwa, Otawa, Potowottomie, Peoriā, Shawnee, and Mohekuneuk, who belong to the Algonquin family; the Choctaw, which belongs to the Appalachian family; the Winnebagoe, Mississippi Dakota, Missouri Dakota, Iowa, Otoe, Kaw, and Omaha, who belong to the Dakotan family; and the Pawnee, which perhaps with the Arickaree, constitutes an independent family; making in all sixteen different Indian nations, among all of whom the system is now in daily use.

Beside these, by means of the Indians above-named, who could speak for their kindred nations, and by information obtained from the French trappers and traders of the Upper Missouri, who have spent their lives in the mountains, and speak many Indian languages, I have been able to verify the present existence of the same system of relationship in the following additional nations: the Quappas, Osage, Sawk, and Fox, Assinaboines, Mandan, and Sheyenne, who are Dakotans; the Kaskaskias, Piankashaws, Weaws, Miamis, Kikapoos, Menomines, and Blackfeet, who are Algonquins; the Arickarees, who are Pawnians; the Upsarokas or Crows, and the Gros-Ventres, whom I am not, at present, able to place; and, lastly, the Shoshonees or Snake Indians, west of the Rocky Mountains, who are of the same family as the Comanches of Texas. In further addition to these, there are the Creeks, Chickasaws, and Seminoles, who may be presumed to have the system, as they are Appalachians. That it prevails among the Creeks I have satisfactory evidence from other sources.

The system is thus traced into thirty-six different Indian nations, comprising the principal historical races, who have, at times, occupied the whole area from the Rocky Mountains to the Atlantic, and from a point far up in the British possessions, on the north, to the Gulf of Mexico and New Mexico, on the south.

The schedules, when compared, exhibit variations from uniformity, and occasional discrepancies, but the radical features of the system are constant in them all.

The most important of these are the following:—

I.—All the brothers and sisters of a man's grandfather, and of his grandmother, and all his ancestors above grandfather and grandmother, together with all their brothers and sisters, are equally his grandfathers and grandmothers. Some of the nations discriminate among them as second and third grandfathers, &c., but practically they are all grandfathers and grandmothers. There are no great uncles, or great aunts, as with us.

II.—All the brothers of a father are equally fathers to his children, and he is a father to the children of all his brothers. In like manner, all the sisters of a mother are equally mothers to her children, and she is a mother to the children of all her sisters. These are not uncles and aunts, nephews and nieces, as with us.

III.—On the contrary, all the brothers of a mother are uncles to her children, and all the sisters of a father are aunts to his children, as with us; so that the mother's brothers and the father's sisters are the true, and the only, uncles and aunts recognized under this system.

IV.—There is one term for elder brother, another for younger brother; one

term for elder sister, and another for younger sister; and no term either for brother or sister. These separate terms are not applied to the oldest or the youngest specifically, but to each and all, who are older or younger than the person speaking.

V.—All the children of several brothers are brothers and sisters to each other, and all the children of several sisters are brothers and sisters to each other, and they use, in each case, the respective terms for elder and younger brother, and for elder and younger sister, the same as in the case of own brothers and sisters. Whilst all the children of brothers on the one hand, and of sisters on the other, are cousins to each other, as with us—to this last rule there are exceptions. When you cross from one sex to the other, the degree of relationship is farther removed.

VI.—All the sons of a man's brothers, as before stated, are his sons; so all the grandsons of a man's brothers are his grandsons. The sons of a man's sisters are his nephews, but the grandsons of a man's sisters are his grandsons. In the next collateral line the son of a man's female cousin is his nephew, and the son of this nephew is his grandson.

VII.—All the grandsons of brothers, are brothers to each other, and the same of all the grandsons of sisters, while all the grandsons of brothers on the one hand, and of sisters on the other, are cousins; and the same relationship continues to the remotest generation in each case, so long as these persons stand in the same degree of nearness to the original brothers and sisters. But when one is farther removed than the other, by a single degree, the rule which changes the collateral line into the lineal at once applies: thus the son of one cousin becomes a nephew to the other cousin, and the son of this nephew a grandson. In like manner the son of one brother becomes a son to the other brother, and the son of this son, a grandson.

VIII.—Consequently, the descendants of brothers and sisters, or of an original pair, could not, in theory, ever pass beyond the degree of cousin, that being the most remote degree of relationship recognized, and the greatest divergence allowed from the lineal line. Hence the bond of consanguinity which can never, in fact, be broken by lapse of time, was not, as a fundamental idea of the Indian system, suffered to be broken in principle.

IX.—All the wives of these several brothers, without discrimination, and all the wives of these several male cousins, are interchangeably sisters-in-law to the brothers and cousins of their respective husbands; and all the husbands of these several sisters, without distinction, and of these several female cousins, are in like manner brothers-in-law to the sisters and cousins of their respective wives. All the wives of these several sons and nephews, are daughters-in-law alike, to the fathers and mothers, uncles and aunts, of their respective husbands; and all the husbands of these several daughters and nieces, are sons-in-law alike to the fathers and mothers, uncles and aunts, of their respective wives.

This system, which, from its complexity and unlikeness to our own, is embarrassing to us, is yet perfectly natural and readily applied by the Indian, to whom any other than this is entirely unknown.

As an illustration of the method and nomenclature of the system, and of the manner of filling out the schedule, the following specimen may be taken in the Seneca dialect of the Iroquois language.

	Description of Relationship.	Name or Native Word in English letters.	Translation of same into English.
My father's brother's	son	*Hă'-je* (if older)	My elder brother.
		Hă-gă (if younger)	My younger brother.
	son's wife	*Ah-ge-ah'-ne-ă*	My sister-in-law.
	daughter	*Ah'-je* (if older)	My elder sister.
		Ka'-gă (if younger)	My younger sister.
	daughter's husband	*Ha-yă-o*	My brother-in-law.
	son's son (said by a male)	*Ha-ah'-wuk*	My son.
	son's son (said by a F.)	*Ha-soh'-neh*	My nephew.
	son's daughter (by a M.)	*Ka-ah-wuk*	My daughter.
	son's daughter (by a F.)	*Ka-soh'-neh*	My niece.
	daughter's son (by a M.)	*Ha-yă'-wan-dă*	My nephew.
	daughter's son (by a F.)	*Ha-ah'-wuk*	My son.
	daughter's daughter (by a M.)	*Ka-yă'-wan-dă*	My niece.
	daughter's daughter (by a F.)	*Ka-ah'-wuk*	My daughter.
	daughter's great-grandson	*Ha-yă'-da*	My grandson.
	daughter's gt.-gd.-daughter	*Ka-yă'-da*	My grand-daughter.
My father's sister's	son	*Ah-gărе'-seh*	My cousin.
	son's wife	*Ah-ge-ah'-ne-ă*	My sister-in-law.
	daughter	*Ah-gărе'-seh*	My cousin.
	daughter's husband	*Ha-yă'-o*	My brother-in-law.
	son's son (said by a male)	*Ha-ah'-wuk*	My son.
	son's son (by a F.)	*Ha-soh'-neh*	My nephew.
	son's daughter (by a M.)	*Ka-ah'-wuk*	My daughter.
	son's daughter (by a F.)	*Ka-soh'-neh*	My niece.
	daughter's son (by a M.)	*Ha-yă'-wan-dă*	My nephew.
	daughter's son (by a F.)	*Ha-ah'-wuk*	My son.
	daughter's daughter (by a M.)	*Ka-yă'-wan-dă*	My niece.
	daughter's daughter (by a F.)	*Ka-ah'-wuk*	My daughter.
	great-grandson	*Ha-yă'-da,*	My grandson.
	great-grand-daughter	*Ka-yă'-da*	My grand-daughter.

It is not necessary in this place to discuss the variations from uniformity which a careful comparison of the several schedules has revealed; but the one most important may be adverted to, in this connection, as it may appear in the systems of other nations, and finally receive an explanation. It is this: the son of a man's father's sister is his cousin among the Iroquois, the Dakotas, and the Otawas, &c., who represent three stock languages, while among the Iowas, Otoes, Kaws, and Shawnees, who represent two of the same stock languages, he is a nephew; and among the Choctaws, who represent a fourth stock language, he is a father; so that in one case the same persons are cousins to each other, in another, uncle and nephew, and in another, son and father.

The universal prevalence, among the North American Indians, of a system of consanguinity and relationship, so exceedingly complex, was sufficiently remarkable to suggest some questions as to what might be its ethnological value. Its permanency was sufficiently illustrated by its universal prevalence through a period of time, in which every word of some of the languages had undergone such changes as to be wholly unintelligible to the people of other languages, in which the system itself had undergone no material modification. Consequently, it seemed to indicate the unity of origin of all these Indian nations, which, though probable before, was not so well established as to leave undesirable the further evidence to be derived from this source. The ancientness upon this continent of the Red race, assuming its original unity, was rendered manifest by the number of ages which would be required for an original language to fall into several languages, so entirely changed in their

vocabularies as to lose all internal evidence, from this source, of their original connection; and for these, in turn, to fall into the multitudinous dialects in which they are now spoken. This permanency, and this universality of the system, therefore, could scarcely be understood in any other way, than by the assumption that this system itself was as old as the Indian race on this continent. If, then, the Red race was of Asiatic origin, it became very probable that they brought it with them from Asia, and left it behind them in the stock from which they separated.

These deductions naturally led to the extension of the field of inquiry to the old world, and particularly to those Scythic peoples, with whom it was supposed, on other ethnological grounds, the Red race would affiliate, if ever successfully traced to an Asiatic original. Hence, these schedules have been distributed in some portions of Asia, and in some of the islands of the Pacific, in order to discover whether this system is confined to the American Indians, or is indeed common with them, and the Mongolian, Tungusian, Turkish, and Finnish families, whose languages constitute what is now known as the Scythian group of tongues.

But two schedules have, as yet, been obtained, and these but partially filled, although, fortunately, the prominent and indicative features of the system of each are presented. They contain the principal degrees of consanguinity and relationship of the Tamil and Telugu peoples of Southern India, numbering about twenty-four millions, who, with the Canarese, the Malayalam, the Tulu, and a few subordinate Dravidian races, have been recognized as an Ante-Brahminical people, having their nearest affinities with the Scythian families above-mentioned.

A comparison of the Tamil and Telugu schedules shows that the systems of these races are identical; leading to the same inference of their genetic connection, which has been drawn from the similarity of the Iroquois and the Dakotas as to them. A further comparison of the Tamil and Telugu system, with that of the American Indians, discloses the extraordinary fact, that so far as we have the present means of comparison, they are nearly identical. To what extent the Asiatic and the American Indians have the system in common, will appear by the following statement of the principal features of the Tamil and Telugu system, which are the following:—

I.—All the brothers of a father are usually called *fathers* (Tăkăppăn,*) but in strictness, those who are older than the father are called *great fathers* (Pĕrĭyă Tăkăppăn,) and those who are younger, *little fathers*, (Sĕrĭyă Tăkăppăn;) so that in any event all the father's brothers are *fathers* and not *uncles*.

II.—All the sisters of a mother are usually called *mothers* (Täy); but in strictness, when older or younger, great and little mothers, as in the former case. So that in like manner, all the sisters of a mother are *mothers* and not *aunts*.

III.—On the contrary, all the brothers of a mother are uncles (Mămăn) to her children, and all the sisters of a father are aunts (Attai) to his children; so that the mother's brothers, and father's sisters, are the true and the only uncles and aunts recognized under the Dravidian system.

IV.—There is one term for elder brother, (Annăn,) another for younger brother, (Tămpi,) one term for elder sister, (Akkăl,) and another for younger sister, (Tăngkăchchŭ,) and no term for either brother or sister. These separate terms are not applied to the oldest and youngest specifically; but to each and all who are older or younger than the person speaking.

V.—All the children of several brothers are brothers and sisters to each

* These words are in the Tamil language, and all of them are used in the singular number.

other; and all the children of several sisters are brothers and sisters to each other; and they use in each case the respective terms for elder and younger brother, and for elder and younger sister, the same as in the case of own brothers and sisters, and as given in the foregoing illustration from the Iroquois system.

VI.—All the children of brothers on the one hand, and of the sisters on the other, are cousins (Măittŭnăn,) to each other, as in the American system.

VII.—All the sons of a man's sisters are his nephews, (Mărŭmăkăn,) and all the daughters of a man's sisters are his nieces (Mărŭmăkal). So also, all the sons and daughters of a woman's brothers are her nephews and nieces. But whether all the sons and daughters of a man's brothers are called his sons and daughters, and whether all the sons and daughters of a woman's sisters are her sons and daughters, these schedules do not show. It is to be inferred that they are, from the use by these persons of the correlative terms.

If, in addition to these particulars, the grandfather's and grandmother's brothers and sisters, are all alike, grandfathers and grandmothers; if the grandsons of a man's brothers and sisters are his grandsons; and if the son of a man's female cousin is his nephew, and the son of this nephew is a grandson, then all the radical features of the American Indian are present in the Telugu and Tamilian system of relationship.

Can these coincidences be accidental? While this is not the proper place to discuss, either the extent or the conclusiveness of the evidence here afforded of the Asiatic origin of the American Indian race, yet it is not too much to say, that the remarkable similarity of their systems of consanguinity in so many special features, furnishes no slight indication that further research will draw forth such additional evidence as may lead to a final solution of this problem.

Should this fact become thus established, we cannot fail to perceive the important bearing which a comparison of the several systems of consanguinity and relationship of the human race will have upon the remaining question of their common origin. Language, which has been the great instrument in this inquiry, changes its vocabulary not only, but also modifies its grammatical structure in the progress of ages, thus losing the certainty of its indications, with each new foot-hold gained in the past. But the ideas deposited in a system of consanguinity, and standing to each other in such fixed relations as to create a system, are mostly independent of all changes in language, and of the lapse of time, and depend for their vitality in the human mind, upon their prime necessity and approved usefulness. The system of the Indo-European nations has stood without essential change for upwards of thirty centuries in the lexicons of the Latin, Greek, and Sanscrit languages. That of the Tamil and Telugu races has an antiquity equally great, having survived the Brahminical conquest, the substitution of a new religion, and the imposition upon them of the law of Caste; while that of the American Indians bears internal evidence of the same great age and permanency.

Sufficient has been said to show, at least, that the further prosecution of this inquiry, in which your co-operation is respectfully solicited, promises results of some importance. Can you be persuaded to furnish to the undersigned, the system of relationship, written out upon the inclosed schedule, of the native race among, or near whom you reside? It is certainly a request unsupported by any of the ordinary motives of interest, but it is not therefore preferred without a hopeful expectation of a favourable response. This letter and schedule will be forwarded by the Smithsonian Institution of Washington, to the principal diplomatic and consular officers of the United States in foreign countries, and also to the principal missionaries of the English and American boards, it being the intention of the Institution to give to them a wide

distribution over Asia, Africa, the Islands of the Pacific, Mexico, and South America. Such schedules as are returned will be printed over the names of the persons by whom they are prepared, and proper acknowledgments rendered. While these schedules are making their distant visitations, the work will be continued among the American Indians, with a view to settle the question whether the system is universal among them.

It remains to make some explanations of this schedule, which, although it has a formidable appearance, is not intrinsically difficult. The word "My," is the starting point; the point occupied by "myself," the questioner; and the relationship sought is that which the person at the opposite end bears to me: thus, "my father's brother's son's wife," is "my sister-in-law." A difficulty somewhat embarrassing at first, arises from the fact that the relationship is very different in some cases, where the questioner is a male, from what it is where the questioner is a female: thus, "My father's brother's son's son," is my *son*, if I am a man, but he is my *nephew*, if I am a woman. To meet this peculiarity, the question is put twice, once "said by a male," and once "said by a female." It will assist materially in working the schedule, to keep in mind the last relationship written down, as we naturally follow the chain of kindred step by step, the last degree indicating the one to succeed.

All languages describe relationships by using the possessive form of the noun, as "father's sister's son," but most of them have a special word for the same relationship as "cousin." It is necessary, in the present case, to have the special word or term, and also that it should be spelled with English letters, even though the language has alphabetic characters, and that the word be also translated into equivalent English. Unless both of these conditions are met, it will be difficult to make any use of the schedule. The principal vowel marks are indicated: but if others are used either for vowels or consonants, the key to the same should be given. As one of the pronouns *my*, *our*, or *his*, is incorporated in most languages, with the term of relationship, it is desirable to have these pronouns given in every case, and accordingly a place has been made for them on the schedule. The accented syllables should also be marked.

Several questions are appended concerning tribal organization, the answers to which will have an important bearing upon the full interpretation of the system of relationship, with which they are intimately connected. A brief explanation of two or three prominent characteristics of a Tribe will conclude this letter.

Nearly all, if not all, of the Indian Nations upon this continent were anciently subdivided into *Tribes* or *Families*. These Tribes, with a few exceptions, were named after animals. Many of them are now thus subdivided. It is so with the Iroquois, Delawares, Iowas, Creeks, Mohaves, Wyandottes, Winnebagoes, Otoes, Kaws, Shawnees, Choctaws, Otawas, Ojibewas, Potowottomies, &c.

The following tribes are known to exist, or to have existed in the several Indian Nations—the number ranging from three to eighteen in each: The Wolf, Bear, Beaver, Turtle, Deer, Snipe, Heron, Hawk, Crane, Duck, Loon, Turkey, Musk-Rat, Sable, Pike, Cat-Fish, Sturgeon, Carp, Buffalo, Elk, Rein-Deer, Eagle, Hare, Rabbit, and Snake; also, the Reed-Grass, Sand, Water, Rock and Tobacco-Plant.

Among the Iroquois, and the rule is the same to the present day in most of the nations enumerated, no man is allowed to marry a woman of his own tribe, all the members of which are consanguinii. This was unquestionably the ancient law. It follows that husband and wife were always of different tribes. The children are of the tribe of the *mother*, in a majority of the nations; but the rule, if anciently universal, is not so at the present day. Where descent in

the female line prevailed, it was followed by several important results, of which the most remarkable was the perpetual disinheritance of the male line. Since all titles as well as property descended in the female line, and were hereditary, in strictness, in the tribe itself, a son could never succeed to his father's title of Sachem, nor inherit even his medal or his tomahawk. If the Sachem, for example, was of the Wolf tribe, the title must remain in that tribe, and his son who was necessarily of the tribe of his mother, would be out of the line of succession; but the brothers of the deceased Sachem would be of the Wolf tribe, being of the same mother, and so would the sons of his sisters: hence we find that the succession fell either upon a brother of the deceased ruler or upon a nephew. Between a brother of the deceased, and the son of a sister, there was no law establishing a preference: neither as between several brothers on one side, or several sisters on the other, was there any law of primogeniture. They where all equally eligible, and the law of election came in to decide between them.

The tribal organization, and the system of relationship lie at the foundation of Indian society. They represent and express ideas as old as the race itself, which are freighted with testimony of the highest ethnological value. Upon precisely such ideas as these, which have been deposited in the family life of a race, we may yet be able to ascend through the generations far back upon the covered footsteps of the human race, and re-associate nations and races, whose original connection has passed from human knowledge. Along the pathway of these generations, which is marked with epochs of migration from age to age, every divergence of a family from the parent stock would carry with it the same ideas, spreading them upon the track of each new migration, perchance into the most distant parts of the earth. It is not impossible that we may, at no distant day, be able to re-ascend the several lines of the out-flow of the generations, and reach and identify that parent stock, from which, we believe, we are all alike descended. Yours respectfully,

LEWIS H. MORGAN.

The questions above referred to, are the following:—

1. Into how many Tribes is the Nation divided? Give the name of each Tribe in the native language, and a translation into English?
2. Was a man forbidden to marry a woman of his own Tribe?
3. Were the children the Tribe of the Mother, or of the Tribe of the Father?
4. Was the office of Sachem or principal chief, hereditary in the Tribe?
5. Was it elective as among the near relatives of the deceased Sachem of the same Tribe?
6. Did the Son succeed the Father; or a Brother, or a Sister's Son?
7. Were the duties of a Sachem confined exclusively to the affairs of peace?
8. Was the office of War Chief elective, in reward of merit, and non-hereditary?
9. Were the descendants of two Sisters of the same sex, standing in equal degrees from their common ancestors, Brothers and Sisters to each other, in theory, through all generations? Were the descendants of two brothers the same? Were the descendants of a Brother, and of a Sister in the same manner, Cousins?
10. Were the names of individuals changed at different periods, by national custom? That is: had they any class of names for childhood, another for manhood, and still another for advanced age, which were successively changed?
11. Upon the death of the Father, to whom did his property descend?
12. Upon the death of the Mother, to whom did her property descend?

13. If the people are divided into Castes, are these Castes subdivided?
14. If so, are these subdivisions, analagous, in any particular, to the Tribes of the American Indians?
15. Can a man of one of these subdivisions marry a woman of the same subdivision?
16. Are the members of each subdivision regarded as consanguinii?

Degrees of relationship in the language of the Welsh nation. Made by J. Williams ab Ithel, Llanymowddwy, March, 1860. The words not in italic are only added to particularise the exact relationship. Vowel sounds,—ā, as in art; ă, as in at; ĕ, as in met; ĭ, as in it; ŏ, as in got; ŭ, as oo in food; ў, as u in but. The accent is on the penultimate.

My father, *vў nhād—my father.*
My mother, *vў măm—my mother.*
My son, *vў māb—my son.*
My daughter, *vў mĕrc*—my daughter.*
My grandson, *vў ŭĭr—my grandson.*
My grand-daughter, *vў ŭĭr'ĕs—my grand-daughter.*
My great-grandson, *vў ngŏr'ŭĭr—my over-grandson.*
My great-grand-daughter, *vў ngŏrŭĭr'ĕs—my over-grand-daughter.*
My great-great-grandson, *vў ngŏrĕsgўn'ĭth—my superascendant.*
My great-great-grand-daughter, *vў ngŏrĕsgўnўth'es—same.*
My elder brother, (said by a male,) *vў mrăŭd hўn'ăv—my elder brother.*
My elder brother, (said by a female,) *same—same.*
My elder sister, (said by a male,) *vў cŭāĕr* hўn'ăv—my elder sister.*
My elder sister, (said by a female,) *same—same.*
My younger brother, (said by a male,) *vў mrăŭd ĭĕng'ăv—my younger brother.*
My younger brother, (said by a female,) *same—same.*
My younger sister, (said by a male,) *vў cŭāĕr* ĭĕng'ăv—my youuger sister.*
My younger sister, (said by a female,) *same—same.*
My brothers, *vў mrŏd'ĭr—my brothers.*
My sisters, *vў cŭĭŏr'ĭth*—my sisters.*
My father's brother, brăŭd vў nhād, *vў ĕŭ'ĭthr*—my father's brother, *my uncle.*
My father's elder brother, brăŭd hўn'ăv vў nhād, *vў ĕŭ'ĭthr hўn'ăv*—my father's elder brother, *my eldest uncle.*
My father's younger brother, brăŭd ĭĕng'ăv vў nhād, *vў ĕŭ'ĭthr ĭĕng'ăv*—my father's younger brother, *my younger uncle.*
My father's brother's wife, gŭrăĭg brăŭd vў nhād, *vў mŏd'rĭb ўnghўv'răŭth*—my father's brother's wife, *my aunt-in-law.*
My father's sister, cŭāĕr* vў nhād, *vў mŏd'rĭb*—my father's sister, *my aunt.*
My father's sister's husband, gŭr cŭāĕr* vў nhād, *vў ĕŭ'ĭthr ўnghўv'răŭth*—my father's sister's husband, *my uncle-in-law.*
My mother's brother, brăŭd vў măm, *vў ĕu'ĭthr*, my mother's brother, *my uncle.*
My mother's brother's wife, gŭrăĭg brăŭd vў măm, *vў mŏd'rĭb ўnghўv'răŭth*—my mother's brother's wife, *my aunt-in-law.*
My mother's sister, cŭāĕr* vў măm, *vў mŏd'rĭb*—my mother's sister, *my aunt.*
My mother's elder sister, cŭāĕr* hўn'ăv vў măm, *vў mŏd'rĭb hўnăv*—my mother's elder sister, *my elder aunt.*
My mother's younger sister, cŭāĕr* ĭĕng'ăv vў măm, *vў mŏd'rĭb ĭĕng'ăv*—my mother's younger sister, *my younger aunt.*
My mother's sister's husband, gŭr cŭāĕr* vў măm, *vў ĕŭ'ĭthr ўnghўv'răŭth*—my mother's sister's husband, *my uncle-in-law.*

* The *c*, as above, has an aspirate sound, like the Greek χ.

A man's brother's son, māb brăŭd dīn, *năĭ*—a man's brother's son, *nephew.*
A man's brother's son's wife, gŭrăĭg māb brăŭd dīn, *nīth ỹnghỹv'răĭth*—a man's brother's son's wife, *niece-in-law.*
A man's brother's daughter, mĕrc* brăŭd dīn, *nīth*—a man's brother's daughter, *niece.*
A man's brother's daughter's husband, gŭr mĕrc* brăŭd dīn, *năĭ ỹnghỹv'răĭth*—a man's brother's daughter's husband, *nephew-in-law.*
A man's brother's grandson, ŭĭr brăŭd dīn, *kỹv'năĭ*—a man's brother's grandson, *co-nephew.*
A man's brother's grand-daughter, ŭĭr'es brăŭd dīn, *kỹv'nīth*—a man's brother's grand-daughter, *co-niece.*
A man's brother's great-grandson, gŏr'ŭĭr brăŭd dīn, *gŏrcỹv'năĭ**—a man's brother's over-grandson, *over co-nephew.*
A man's brother's great-grand-daughter, gŏruĭr'ĕs brăŭd dīn, *gŏrcỹv'nīth**—a man's brother's great-grand-daughter, *over co-niece.*
A man's sister's son, māb cŭāĕr* dīn, *năĭ*—a man's sister's son, *nephew.*
A man's sister's son's wife, gŭrăĭg māb cŭāĕr* dīn, *nīth ỹnghỹv'răĭth*—a man's sister's son's wife, *a niece-in-law.*
A man's sister's daughter, mĕrc* cŭāĕr* dīn, *nīth*—a man's sister's daughter, *niece.*
A man's sister's daughter's husband, gŭr mĕrc* cŭāĕr* dīn, *năĭ ỹnghỹv'răĭth*—a man's sister's daughter's husband, *nephew-in-law.*
A man's sister's grandson, ŭĭr cŭāĕr* dīn, *kỹv'năĭ*—a man's sister's grandson, *co-nephew.*
A man's sister's grand-daughter, ŭĭr'ĕs cŭāĕr* dīn, *kỹv'nīth*—a man's sister's grand-daughter, *co-niece.*
A man's sister's great-grandson, gŏr'ŭĭr cŭāĕr* dīn, *gŏrcỹv'năĭ**—a man's sister's great-grandson, *over co-nephew.*
A man's sister's great-grand-daughter, gŏrŭĭr'ĕs cŭāĕr* dīn, *gŏrcỹv'nīth**—a man's sister's great-grand-daughter, *over co-niece.*
A woman's sister's son, māb cŭāĕr* dỹn'ĕs, *năĭ*—a woman's sister's son, *nephew.*
A woman's sister's son's wife, gŭrăĭg māb cŭāĕr* dỹn'ĕs, *nīth ỹnghỹv'răĭth*—a woman's sister's son's wife, *niece-in-law.*
A woman's sister's daughter, mĕrc* cŭāĕr* dỹn'ĕs, *nīth*—a woman's sister's daughter, *niece.*
A woman's sister's daughter's husband, gŭr mĕrc* cŭāĕr dỹn'ĕs, *năĭ ỹnghỹv'răĭth*—a woman's sister's daughter's husband, *nephew-in-law.*
A woman's sister's grandson, ŭĭr cŭāĕr* dỹn'ĕs, *kỹv'năĭ*—a woman's sister's grandson, *co-nephew.*
A woman's sister's grand-daughter, ŭĭrĕs cŭāĕr* dỹn'ĕs, *kỹv'nīth*—a woman's sister's grand-daughter, *co-niece.*
A woman's sister's great-grandson, gŏr'ŭĭr cŭāĕr* dỹn'ĕs, *gŏrcỹv'năĭ**—a woman's sister's great-grandson, *over co-nephew.*
A woman's sister's great-grand-daughter, gŏrŭĭr'ĕs cŭāĕr dyn'es, *gŏrcỹv'nīth**—a woman's sister's great-grand-daughter, *over co-niece.*
A woman's brother's son, māb brăŭd dỹn'ĕs, *năĭ*—a woman's brother's son, *nephew.*
A woman's brother's son's wife, gŭrăĭg māb brăŭd dỹn'ĕs, *nīth ỹnghỹv'răĭth*—a woman's brother's son's wife, *niece-in-law.*
A woman's brother's daughter, mĕrc* brăŭd dỹn'ĕs, *nīth*—a woman's brother's daughter, *niece.*
A woman's brother's daughter's husband, gŭr mĕrc* brăŭd dỹn'ĕs, *năĭ ỹnghỹv'răĭth*—a woman's brother's daughter's husband, *nephew-in-law.*
A woman's brother's grandson, ŭĭr brăŭd dỹn'ĕs, *kỹv'năĭ*—a woman's brother's grandson, *co-nephew.*

A woman's brother's grand-daughter, ŭĭr'ĕs brăŭd dŷn'ĕs, *kŷv'năth*—a woman's[8] brother's grand-daughter, *co-niece.*

A woman's brother's great-grandson, gŏr'ŭĭr brăŭd dŷn'ĕs *gŏrcŷv'năĭ**—a woman's brother's great-grandson, *over co-nephew.*

A woman's brother's great-grand-daughter, gŏrŭĭr'ĕs brăŭd dŷn'ĕs, *gŏrcŷv'năth** —a woman's brother's great-grand-daughter, *over co-niece.*

My father's brother's son, (said by a male,) māb brăŭd vў nhād, *vў nghĕvn'dĕr* —my father, &c., *my cousin.*

My father's brother's son, (said by a female,) *same—same.*

My father's brother's son's wife, gŭrăĭg māb brăŭd vў nhād, *vў nghўvnăth'ĕr ўnghўv'răith*—my father's, &c., *my cousin-in-law.*

My father's brother's daughter, (said by a male,) mĕrc* brăŭd vў nhād, *vў nghўvnăth'ĕr*—my father's, &c., *my cousin.*

My father's brother's daughter, (said by a female,) *same—same.*

My father's brother's daughter's husband, gŭr mĕrc* brăŭd vў nhād, *vў nghĕvn'dĕr ўnghўv'răith*—my father's, &c., *my cousin-in-law.*

My father's brother's son's son, (said by a male,) ŭĭr brăŭd vў nhād, *vў nghўvўr'dĕr*—my father's, &c., *my second cousin.*

My father's brother's son's son, (said by a female,) *same—same.*

My father's brother's son's daughter, (said by a male,) ŭĭr'ĕs brăŭd vў nhād, *vў nghўvўr'dĕr*—my father's, &c., *my second cousin.*

My father's brother's son's daughter, (said by a female,) *same—same.*

My father's brother's daughter's son, (said by a male,) ŭĭr brăŭd vў nhād, *vў nghўvўr'dĕr*—my father's, &c., *my second cousin.*

My father's brother's daughter's son, (said by a female,) *same—same.*

My father's brother's daughter's daughter, (said by a male,) ŭĭr'es brăŭd vў nhād, *vў nghўvўr'dĕr*—my father's, &c., *my second cousin.*

My father's brother's daughter's daughter, (said by a female,) *same—same.*

My father's brother's great-grandson, (said by a male,) gŏr'ŭĭr brăŭd vў nhād, *vў ўs'gĭŭ*—my father's, &c., *my branching-off relative.*

My father's brother's great-grandson, (said by a female,) *same—same.*

My father's brother's great-grand-daughter, (said by a male,) gorŭĭr'ĕs brăŭd vў nhād, *vў ўs'gĭŭ*—my father's, &c., *my branching-off relative.*

My father's brother's great-grand-daughter, (said by a female,) *same—same.*

My father's brother's great-great-grandson, gŏrĕsgўn'ĭth brăŭd vў nhād, *vў ngŭrthўs'gĭŭ*—my father's, &c., *my next branching-off relative.*

My father's brother's great-great-grand-daughter, *same—same.*

My father's sister's son, (said by a male,) māb cŭāĕr* vў nhād, *vў nghĕvn'dĕr* —my father's, &c., *my cousin.*

My father's sister's son, (said by a female,) *same—same.*

My father's sister's son's wife, gŭrăĭg māb cŭāĕr* vў nhād, *vў nghўvnăth'ĕr ўnghўv'răith*—my father's, &c., *my cousin-in-law.*

My father's sister's daughter, (said by a male,) mĕrc* cŭāĕr* vў nhād, *vў nghўvnăth'ĕr*—my father's, &c., *my cousin.*

My father's sister's daughter, (said by a female,) *same—same.*

My father's sister's daughter's husband, gŭr mĕrc* cŭāĕr* vў nhād, *vў nghĕvn'dĕr ўnghўv'răith*—my father's &c., *my cousin-in-law.*

My father's sister's son's son, (said by a male,) ŭĭr cŭāĕr* vў nhād, *vў nghўvўr'dĕr*—my father's &c., *my second cousin.*

My father's sister's son's son, (said by a female,) *same—same.*

My father's sister's son's daughter, (said by a male,) ŭĭr'ĕs cŭāĕr* vў nhād, *vў nghўvўr'dĕr*—my father's, &c., *my second cousin.*

My father's sister's son's daughter, (said by a female,) *same—same.*

My father's sister's daughter's son, (said by a male,) ŭĭr cŭāĕr* vў nhād, *vў nghўvўr'dĕr*—my father's &c., *my second cousin.*

My father's sister's daughter's son, (said by a female,) *same—same.*
My father's sister's daughter's daughter, (said by a male,) ŭĭr'ĕs cŭāĕr* vў nhād, *vў nghўvўr'dĕr*—my father's, &c., *my second cousin.*
My father's sister's daughter's daughter, (said by a female,) *same—same.*
My father's sister's great-grandson, gŏr'ŭĭr cŭāĕr* vў nhād, *vў ўs'gĭŭ*—my father's, &c., *my branching-off relative.*
My father's sister's great-grand-daughter, gŏrŭĭr'ĕs cŭāĕr* vў nhād, *vў ўs'gĭŭ*—my father's, &c., *my branching-off relative.*
My father's sister's great-great-grandson, gŏrĕsgўn'ĭth cŭāĕr vў nhād, *vў ngŭrthўs'gĭŭ*—my father's, &c., *my next branching-off relative.*
My father's sister's great-great-grand-daughter, *same—same.*
My mother's sister's son, (said by a male,) māb cŭāĕr* vў măm, *vў nghĕvn'dĕr*—my mother's, &c., *my cousin.*
My mother's sister's son, (said by a female,) *same—same.*
My mother's sister's son's wife, gŭrăĭg māb cŭāĕr* vў măm, *vў nghўvnĭth'ĕr ўnghўv'răĭth*—my mother's, &c., *my cousin-in-law.*
My mother's sister's daughter, (said by a male,) mĕrc* cŭāĕr* vў măm, *vў nghўvnĭth'ĕr*—my mother's, &c., *my cousin.*
My mother's sister's daughter, (said by a female), *same—same.*
My mother's sister's daughter's husband, gŭr mĕrc* cŭāĕr* vў măm, *vў nghĕvn'dĕr ўnghўv'răĭth*—my mother's, &c., *my cousin-in-law.*
My mother's sister's son's son, (said by a male,) ŭĭr cŭāĕr* vў măm, *vў nghўvўr'dĕr*—my mother's, &c., *my second cousin.*
My mother's sister's son's son, (said by a female,) *same—same.*
My mother's sister's son's daughter, (said by a male,) ŭĭr'ĕs cŭāĕr* vў măm, *vў nghўvўr'dĕr*—my mother's, &c., *my second cousin.*
My mother's sister's son's daughter, (said by a female,) *same—same.*
My mother's sister's daughter's son, (said by a male,) ŭĭr cŭāĕr* vў măm, *vў nghўvўr'dĕr*—my mother's, &c., *my second cousin.*
My mother's sister's daughter's son, (said by a female,) *same—same.*
My mother's sister's daughter's daughter, (said by a male,) ŭĭr'ĕs cŭāĕr* vў măm, *vў nghўvўr'dĕr*—my mother's, &c., *my second cousin.*
My mother's sister's daughter's daughter, (said by a female,) *same—same.*
My mother's sister's great-grandson, (said by a male,) gŏr'ŭĭr cŭāĕr* vў măm, *vў ўs'gĭŭ*—my mother's, &c., *my branching-off relative.*
My mother's sister's great-grandson, (said by a female,) *same—same.*
My mother's sister's great-grand-daughter, gŏrŭĭr'ĕs cŭāĕr* vў măm, *vў ўs'gĭŭ*—my mother's, &c., *my branching-off relative.*
My mother's sister's great-great-grandson, gŏrĕsgўn'ĭth cŭāĕr* vў mam, *vў ngŭrthўs'gĭŭ*—my mother's, &c., *my next branching-off relative.*
My mother's sister's great-great-grand-daughter, *same—same.*
My mother's brother's son, (said by a male,) māb brăŭd vў măm, *vў nghĕvn'dĕr*—my mother's, &c., *my cousin.*
My mother's brother's son, (said by a female,) *same—same.*
My mother's brother's son's wife, gŭrăĭg māb brăŭd vў măm, *vў nghўvnĭth'ĕr ўnghўv'răĭth*—my mother's, &c., *my cousin-in-law.*
My mother's brother's daughter, (said by a male,) mĕrc* brăŭd vў măm, *vў nghўvnĭth'ĕr*—my mother's, &c., *my cousin.*
My mother's brother's daughter, (said by a female,) *same—same.*
My mother's brother's daughter's husband, gŭr mĕrc* brăŭd vў măm, *vў nghĕvn'dĕr ўnghўv'răĭth*—my mother's, &c., *my cousin-in-law.*
My mother's brother's son's son, ŭĭr brăŭd vў măm, *vў nghўvўr'dĕr*—my mother's, &c., *my second cousin.*
My mother's brother's son's daughter, ŭĭr'ĕs brăŭd vў măm, *vў nghўvўr'dĕr*—my mother's, &c., *my second cousin.*

My mother's brother's daughter's son, ŭĭr brăŭd vў măm, *vў nghўvўr'dĕr*—my mother's, &c., *my second cousin.*

My mother's brother's daughter's daughter, ŭĭr'ĕs brăŭd vў măm, *vў nghў-vўr'der*—my mother's, &c., *my second cousin.*

My mother's brother's great-grandson, gŏr'ŭĭr brăŭd vў măm, *vў ўs'gĭŭ*—my mother's, &c., *my branching-off relative.*

My mother's brother's great-grand-daughter, gŏrŭĭr'ĕs brăŭd vў măm, *vў ўs'gĭŭ*—my mother's, &c., *my branching-off relative.*

My mother's brother's great-great-grandson, gŏrĕsgўn'ĭth brăŭd vў măm, *vў ngŭrthys'gĭŭ*—my mother's brother's superascendant, *my next branching-off relative.*

My mother's brother's great-great-grand-daughter, *same—same.*

My grandfather, (*father's side*), *vў nhăĭd, vў nhād kee*,†—*my grandfather, my fond father.*

My grandfather's brother, (*father's side,*) brăŭd vў nhăĭd, *vў ĕŭ'ĭthr*,¶—my grandfather's, &c., *my uncle.*

My grandfather's sister, (*father's side,*) cŭāĕr* vў nhăĭd, *vў mŏd'rĭb*—my grandfather's, &c., *my aunt.*

My grandmother, (*father's side,*) vў năĭn, *vў măm gee*‖—*my grandmother, my fond mother.*

My grandmother's brother, (*father's side,*) brăŭd vў năĭn, *vў ĕŭ'ĭthr*—my grandmother's, &c., *my uncle.*

My grandmother's sister, (*father's side,*) cŭāĕr* vў năĭn, *vў mŏ'drĭb*—my grandmother's, &c., *my aunt.*

My great-grandfather, (*father's side,*) *vў hēn'dăĭd*—*my old grandfather.*

My great-grandfather's brother, (*father's side,*) brăŭd vў hēn'dăĭd, *vў ĕu'ĭthr*—my old grandfather's, &c., *my uncle.*

My great-grandfather's sister, (*father's side,*) cŭāĕr* vў hēn'dăĭd, *vў mŏd'rĭb*—my old grandfather's, &c., *my aunt.*

My great-grandmother, (*father's side,*) *vў hĕn'năĭn*—*my old grandmother.*

My great-grandmother's brother, (*father's side*), brăŭd vў hēn'năĭn, *vў ĕŭ'ĭthr*—my old, &c., *my uncle.*

My great-grandmother's sister, (*father's side,*) cŭāĕr* vў hēn'năĭn, *vў mŏd'rĭb*—my old, &c., *my aunt.*

My great-great-grandfather, (*father's side,*) *vў ngŏrhēn'dăĭd*—*my over old grandfather.*

My great-great-grandmother, (*father's side,*) *vў ngŏrhēn'năĭn*—*my over old grandmother.*

Are these relationships the same on mother's side? Yes.

My father's father's sister's son, (said by a male,) māb cŭāĕr* vў nhăĭd—my grandfather's sister's son.

My father's father's sister's daughter, (said by a male,) mĕrc* cŭāĕr* vў nhăĭd—my grandfather's sister's daughter.

My father's father's sister's son's son, (said by a male,) ŭĭr cŭāĕr* vў nhăĭd—my grandfather's sister's grandson.

My father's father's sister's son's daughter, (said by a male,) ŭĭrĕs cŭāĕr* vў nhăĭd—my grandfather's sister's grand-daughter.

† In some districts of Powys, tād dā, or good father, is a grandfather, and tād kee a great-grandfather.

¶ "An *uncle* is a brother of a father, or mother, or grandfather, or grandmother, or great-grandfather, or great-grandmother."—*Welsh Laws.*

‖ The *g* has the same sound as in *give.*

My father's father's sister's daughter's son, (said by a male,) ŭĭr cŭāĕr* vў nhăĭd—my grandfather's, &c., grandson.
My father's father's sister's daughter's daughter, (said by a male,) ŭĭrĕs cŭāĕr* vў nhăĭd—my grandfather's, &c., grand-daughter.
My father's father's sister's great-grandson, (said by a male,) gŏr'ŭĭr cŭāĕr* vў nhăĭd—my grandfather's sister's over grandson.
My father's father's sister's great-grand-daughter, (said by a male,) gŏrŭĭr'ĕs cŭāĕr* vў nhaid—my grandfather's sister's over grand-daughter.
My mother's mother's sister's son, (said by a male,) măb cŭāĕr* vў năĭn—my grandmother's sister's son.
My mother's mother's sister's daughter, (said by a male), mĕrc* cŭāĕr* vў năĭn—my grandmother's sister's daughter.
My mother's mother's sister's son's son, (said by a male,) ŭĭr cŭāĕr* vў năĭn—my grandmother's sister's grandson.
My mother's mother's sister's son's daughter, (said by a male,) ŭĭr'ĕs cŭāĕr* vў năĭn—my grandmother's sister's grand-daughter.
My mother's mother's sister's daughter's son, (said by a male,) ŭĭr cŭāĕr* vў năĭn—my grandmother's sister's grandson.
My mother's mother's sister's daughter's daughter, (said by a male,) ŭĭr'ĕs cŭāĕr* vў năĭn—my grandmother's sister's grand-daughter.
My mother's mother's sister's great-grandson, (said by a male,) gŏr'ŭĭr cŭāĕr* vў năĭn—my grandmother's sister's over grandson.
My mother's mother's sister's great-grand-daughter, (said by a male,) gŏrŭĭr'ĕs cŭāĕr vў năĭn—my grandmother's sister's over grand-daughter.
My mother's mother's mother's sister's daughter, (said by a male,) mĕrc* cŭāĕr* vў hēn'năĭn—my old grandmother's sister's daughter.
My mother's mother's mother's sister's grand-daughter, (said by a male,) ŭĭr'ĕs cŭāĕr* vў hēn'năĭn—my old grandmother's sister's grand-daughter.
My mother's mother's mother's sister's great-grand-daughter, (said by a male,) gŏrŭĭr'ĕs cŭāĕr* vў hēn'năĭn—my old grandmother's sister's over grand-daughter.
My mother's mother's mother's sister's great-great-grand-daughter, (said by a male,) gŏrĕsgўnĭth cŭāĕr* vў hēn'năĭn—my old grandmother's sister's superascendant.

Inasmuch as the sister of both a grandmother and a great-grandmother is styled mŏdrĭb, or aunt, it is presumed that her several descendants are popularly distinguished as those of a real or first aunt.

My husband, *vў ngŭr—my husband.*
My wife, *vў ngŭrăĭg—my wife.*
My husband's father, tăd vў ngŭr, *vў nhăd ўnghўv'răĭth*—my husband's father, *my father-in-law.*
My husband's mother, măm vў ngŭr, *vў măm ўnghўv'răĭth*—my husband's mother, *my mother-in-law.*
My husband's grandfather, tăĭd vў ngŭr, *vў nhăĭd ўnghўv'răĭth*—my husband's grandfather, *my grandfather-in-law.*
My wife's father, tād vў ngŭrăĭg, *vў nhād ўnghўv'răĭth*—my wife's father, *my father-in-law.*
My wife's mother, măm vў ngŭrăĭg, *vў măm ўnghўv'răĭth*—my wife's mother, *my mother-in-law.*
My wife's grandmother, năĭn vў ngŭrăĭg, *vў năĭn ўnghўv'răĭth*—my wife's grandmother, *my grandmother-in-law.*
My son-in-law, *vў măb ўnghўv'răĭth—my son-in-law.*
My daughter-in-law, *vў mĕrc* ўnghўv'răĭth—my daughter-in-law.*

My step-father, *vў llīs'dād*§ *vў nhād gŭĭn—my court father, my blessed father.*
My step-mother, *vў llīs'văm*§ *vў măm ŭĕn—my court mother, my blessed mother.*
My step-son, *vў llīs'vāb—my court son.*
My step-daughter, *vў llīs'vĕrc*§*—*my court daughter.*
My adopted son, *vў māb'ăill*§*—my other, or alien son.*
My adopted daughter, *vў mĕrc** *ăill—my alien daughter.*
My half brother, *vў hăn'nĕr brăŭd—my half brother.*
My half sister, *vў hăn'nĕr cŭăĕr**—*my half sister.*
My two father's-in-law to each other ——— ———
My two mother's-in-law to each other ——— ———
My brother-in-law, (husband's brother,) *vў mrăŭd ўnghўv'răĭth—my brother-in-law.*
My brother-in-law, (sister's husband,) (said by a male,) *same—same.*
My brother-in-law, (sister's husband,) (said by a female,) *same—same.*
My brother-in-law, (wife's sister's husband,) *same—same.*
My brother-in-law, (wife's brother,) *same—same.*
My brother-in-law, (husband's sister's husband,) *same—same.*
My sister-in-law, (wife's sister,) *vў cŭăĕr** *ўnghўv'răĭth—my sister-in-law.*
My sister-in-law, (husband's sister,) *same—same.*
My sister-in-law, (brother's wife,) (said by a male,) *same—same.*
My sister-in-law, (brother's wife,) (said by a female,) *same—same.*
My sister-in-law, (husband's brother's wife,) *same—same.*
My sister-in-law, (wife's brother's wife,) *same—same.*
Twins, *gĕvĕillĭăĭd*‖§*—twins.*
Widow, *gŭrăĭg ŭĕth'ŭ—a widowed wife.*
Widower, *gŭr gŭĕth'ŭ—a widowed husband.*

Relationship of the descendants of brothers and sisters to each other:—

1. The daughter, of the daughter, of one sister, to the daughter, of the daughter, of the other sister, *ўs'gĭŭ—a branching-off relative.*
2. The son, of the son, of one sister, to the son, of the son, of the other sister, *same—same.*
3. The son, of the son, of one sister, to the daughter, of the daughter, of the other sister, *same—same.*
4. The daughter, of the son, of one sister, to the son, of the daughter, of the other sister, *same—same.*
5. The daughter, of the daughter, of the daughter, of one sister, to the daughter, of the daughter, of the daughter, of the other sister, *căŭ'ĕs*—a closing relative.

1. The son, of the son, of one brother, to the son, of the son, of the other brother, *ўs'gĭŭ—a branching-off relative.*
2. The daughter, of the daughter, of one brother, to the daughter, of the daughter, of the other brother, *same—same.*
3. The son, of the son, of one brother, to the daughter, of the daughter, of the other brother, *same—same.*
4. The son, of the son, of the son, of one brother, to the son, of the son, of the son, of the other brother, *căŭ—a closing relative.*

1. The son, of the son, of a brother, to the son, of the son, of the brother's sister, *ўs'gĭŭ—a branching-off relative.*
2. The daughter, of the daughter, of a brother, to the daughter, of the daughter, of the brother's sister, *same—same.*
3. The son, of the son, of a brother, to the daughter, of the daughter, of the brother's sister, *same—same.*

§ The *ll* is sounded somewhat like the Spanish *ll.*

4. The son, of the son, of the son, of a brother, to the son, of the son, of the son, of the brother's sister, *căŭ—a closing relative.*
1. The daughter, of the daughter, of one sister, to the daughter, of the daughter, of the daughter, of the other sister, *gŭrthĭs'giŭ—the next branching off relative.*
2. The son, of the son, of one brother, to the son, of the son, of the son, of the other brother, *same—same.*
3. The daughter, of the daughter, of a brother, to the son, of the son, of the son, of the brother's sister, *same—same.*

A return of the above schedule to the undersigned will be gratefully acknowledged.

Lewis H. Morgan,
Rochester, New York.

REVIEW.

Brut y Tywysogion; or the Chronicle of the Princes. Edited by the Rev. John Williams ab Ithel, M.A., Rector of Llanymowddwy, Merionethshire. Published by the authority of the Lords Commissioners of Her Majesty's Treasury, under the direction of the Master of the Rolls. Longmans. 1860.

(From the Critic.)

The volumes of the Master of the Rolls's Series succeed one another rapidly, and maintain their character as good critical editions of ancient historical documents of the highest value.

The last which has appeared, Mr. Williams's Welsh Chronicle, has a mysterious title, and an equally mysterious text; but those who are not Welsh scholars will be glad to learn that the riches of this ancient lore are opened up to them by a copious glossary, and an admirable translation.

Mr. Williams was the very man to undertake such a work as the old Welsh "Brute," and he has carried out the undertaking well; his labour has been throughout a labour of love.

The beginning of the introduction is devoted to an explanation of the early chronology, which is often puzzling and contradictory. Of this it is not necessary for us to say more than that the subject is very skilfully handled, and as much light thrown upon its obscurities as the nature of it will permit.

This is followed by a very full account of all that has ever been written on the history of the Principality, of which any record or remains have come down to us. The "Annales Cambriæ" was "the first approach to a regular register of Welsh occurrences, and it is apparently the basis of all subsequent chronicles." This was written in the year 954, the last date in the oldest MS. After this some two

hundred years elapsed, during which nothing of any note was written; the times were troublous, and the cultivation of literature declined. Towards the middle of the twelfth century we have the Chronicle of Walter de Mapes, Archdeacon of Oxford, and "Geoffrey of Monmouth commissions Caradog of Llancarvan to write a History of Wales." The work of the latter was the basis of the present Chronicle, which Mr. Williams very satisfactorily proves to be the Chronicle of Strata Florida. Just as in English Chronicles, the affairs of the abbey are introduced prominently, and in such a way as to lead to the inference that the writer resided in it. For instance, the foundation of the abbey is thus recorded: "In that year (1164), by the permission of God, and the inspiration of the Holy Spirit, *came* a convent of monks first to Strata Florida." Again, a great "number of local events, interesting to the inmates," are particularly narrated, among which may be classed "the burials of twenty-two distinguished persons, including four abbots of the place;" the fact that under the year 1254 "we have the price of the great bell of Strata Florida," and under 1280 the burning of the monastery. Conway produces rival claims, but of these Mr. Williams easily disposes.

The remainder of the Introduction is taken up with an account of the various MSS. extant, and an explanation of the method of collation employed. Little or nothing is said of the actual contents of the Chronicle, and its bearings upon contemporaneous history; but this the patient student will ascertain for himself. We shall content ourselves with giving a few extracts as examples of the style of the Chronicle, and in doing so we shall avail ourselves of Mr. Williams's translation. And, first, of the great plague and the death of Rhys, son of Gruffudd, in 1197,

"There was a dreadful season of mortality over all the Isle of Britain, and the borders of France, so that innumerable of the common people died, and an immense number of the gentry and nobility. And in that troublous year did Atropos appear from among her sisters, who were formerly called the goddesses of destinies, with her maliciously malignant powers against the illustrious prince, in respect of whom neither the histories of Ystas the historian, nor the odes of Feryll the bard, could describe the extent of the lamentation, and grief, and misery that befell the whole nation of the Britons, when death, in that accursed year, broke the wheel of the destinies, to take the Lord Rhys, son of Gruffudd, on the fourth day of the calends of May, beneath its wings, under the subjected possession of death—the man who was the head, and shield, and strength of the South, and of all Wales, and the hope and defence of all the tribes of the Britons."

And so on for another page nearly of prose, and two pages and a half of Latin poetry, which Mr. Williams has printed twice over on opposite pages, instead of attempting to translate. A fair specimen this of the worthy monk of Strata Florida's powers of flattery. His veneration for all great Welshmen was, naturally enough perhaps, quite unbounded. Sometimes he minutely describes their persons. Here, for instance, is a living likeness of Rhun, son of Owain, who

was "the most praiseworthy young man of the British nation, and whom his noble parents had honourably reared."

"He was fair of form and aspect, kind in conversation, and affable to all; seen foremost in gifts; courteous among his family; high-bearing among strangers, and fierce towards his enemies; entertaining to his friends; tall of stature, and fair of complexion; with curly yellow hair, and long countenance; with eyes somewhat blue, full, and playful; he had a long and thick neck, broad breast, long waist, large thighs, long legs which were slender above his feet; his feet were long, and his toes were straight."

Nor is our chronicler less graphic in detailing larger and more complicated scenes. Here is an account of a French invasion in 1145, and what came of it:—

An immense multitude of the French and Flemings came suddenly to attack the castle (of Caermarthen); and their commanders to lead them were the sons of Gerald the Steward, and William, son of Aed. When Maredudd, son of Gruffudd, the man to whom was assigned the custody of the castle and its defences, saw his enemies coming so suddenly, he encouraged the men, and urged them to fight, his mind being superior to his age. For, though he was young of age, nevertheless he had the achievement of a knight; and, as an undaunted leader, he incited his men to fight, and himself assaulted his enemies in arms. And when his enemies observed how small was the number within defending the castle, they raised ladders against the walls on every side. He suffered his enemies to ascend towards the embrasures, and then he and his men energetically pushed back the ladders, so that the foes fell into the ditch, putting the others to flight, many being left dead."

We might extend our quotations indefinitely, but we forbear, commending the work to the attention of our readers. It is, if not of a very high value, yet well worth the trouble of reading.

The omission of all marginal dates and references, such as are employed in the other works in this series, is rather puzzling, as it leaves many successive pages in some places without any apparent date at all. And references are always convenient in a book like this, which will be read by nearly every one in a fragmentry manner, and not right through from beginning to end.

But the text is emphatically well edited.

PERMANENCE OF LANGUAGES.—It is a vulgar error to suppose that ancient languages, arts, customs, &c., are so entirely lost as many imagine them to be. I have been in every part of *Wales*, and wherever I went I made observations on the language. There is not a word in our oldest MSS. but may be found in common use in one part or the other of the country. Most of our ancient customs are still observed, either in this or that country. I could, with some ease, be prevailed upon to assert the same thing of the old *Anglo-Saxon* tongue; every word of it is, I think, still retained in one part or another of *England.—Iolo Morganwg.*

THE

CAMBRIAN JOURNAL.

ALBAN ELVED.

(AUTUMNAL EQUINOX.)

AN INQUIRY INTO THE NECROLOGY, HISTORY, HERALDRY, AND EPITAPHIAN INSCRIPTIONS OF SOME PARISHES IN GLAMORGANSHIRE.

During a short but most agreeable visit, in the month of August, 1859, to my friend (and relative by marriage) Mr. Rees Powell, of Llangewydd Court, near Bridgend, I took the opportunity of exploring the parochial churches and church-yards of Coity, Laleston, Merthyr Mawr, Newcastle, Oldcastle, and Saint Bride Minor. I did this with a view to ascertain the mortality of the population, their local history, the heraldry of the resident families, and to record the quaint epitaphs there existing, so as to compare my notes made there with those I have collected in the parishes of Acton, Ealing, Fulham, Chiswick, and Hammersmith, in the county of Middlesex; in Barnes, Fulham, Kew, and Mortlake, in the county of Surrey; in the parish of All Saints, Maidstone, in the county of Kent; and in the parish of Holmer, near

Hereford. In order to give a clearer statement of the relative results of the above parishes in England and Wales, I have thought it better to furnish them in the aggregate, before giving the individual mortality of the Welsh parishes under their nominal descriptions. I may also mention that, except as to their separation by the river Thames, the Middlesex and Surrey parishes lie locally together; the former being somewhat more elevated than the latter, but enjoying the same climatal advantages.

Averages over all ages.

MALES.		Years	Months	Days
Middlesex and Surrey Parishes	3205	50	6	27
Maidstone	1001	41	2	21
Holmer	114	56	1	4
Welsh Parishes	568	41	9	27
Averages of ages, 20 years and upwards.				
Middlesex and Surrey Parishes	2756	57	8	13
Maidstone	720	56	5	7
Holmer	114	62	11	26
Welsh Parishes	397	58	1	28
Averages over all ages.				
FEMALES.				
Middlesex and Surrey Parishes	3175	51	10	23
Maidstone	932	41	7	12
Holmer	107	52	4	24
Welsh Parishes	524	42	0	3
Averages of ages, 20 years and upwards.				
Middlesex and Surrey Parishes	2766	58	0	9
Maidstone	670	55	7	10
Holmer	89	61	9	5
Welsh Parishes	365	58	0	28

I may here remark that I do not consider that an average obtained from all ages so good to represent the standard value of life in a given district, and I therefore rejected in one table the ages of persons dying under 20 years of age, where very many die from infantile diseases, and others from hereditary and self-created causes.

The following were the highest ages recorded:—

William Aldridge, Acton, died in 1698, aged 114 years.

Nathaniel Rench died at Fulham, 1783, aged 101; and Thomas Rench, 1798, aged 98.

Margaret Hamilton died 1840, aged 114.

One female at Holmer died at 99.

Joan Heath died at Maidstone, in 1706, aged 104;

And Mary Robbins died at Merthyr Mawr, in 1785, aged 105.

In the summary tables of the Welsh parishes appended will be an analysis of the separate mortality of both males and females, and the deaths in decennial periods; and, for the purposes of comparison, it will be necessary to mention that, according to the national life table, made up from the returns of the registrar general, (including all ages, occupations, and situations,) one half of the population born in a given year are dead at the age of 47.

According to my observations in the English parishes, there are more old men than old women, but the men attain the highest ages; but, in the Welsh parishes, this rule is inverted. I attribute this fact to the preponderance of single women, who are not generally so healthy as married women; and I am glad to record, within the last thirty years, a manifest falling off of deaths by childbirth.

Recurring to longevity in Wales, the Old Man of Cairay (W. Edwards) is said to have died in 1668, at the age of 168; and Elizabeth Lysholds died a few years since, in the parish of Ewenny, at 109; and John Griffiths, a native of Monmouthshire, died in the month of September, 1860, at 106.

I have prefixed to the local descriptions a notice of the town of Bridgend, as it includes the parishes of Coity and Newcastle.

BRIDGEND.

Bridgend, otherwise Penybont ar Ogwr, is a market town, partly in the parish of Coity, and partly in that of Newcastle, in the hundred of Newcastle, in the county of Glamorgan, twenty miles from Cardiff, and 190 miles

from London. The population is returned with the different parishes, the various portions in which also support their respective poor. The town is situate on the river Ogmore. In that part of the town which is in the parish of Coity, forming the hamlet of Oldcastle, is the chapel of Nolton, which is a chapel-of-ease to Coity, where Divine service is regularly performed in a chapel, built about ten years since. It is a cruciform structure, with windows in the Pointed style. In that portion of the town which is in the parish of Newcastle, a new and spacious church was erected about ten years since; this occupies a prominent and beautiful position, from the grave-yard of which an extensive view of the surrounding country is obtained. The hamlets of Oldcastle and Newcastle derived their names from two fortresses, probably erected by some of the early Norman invaders of Glamorgan, to secure their newly acquired possessions from the attacks of the native chieftains, to which they were for a long time exposed; that which gave name to the former stood near the present chapel of Nolton, the tithe barn having been erected on its present site, and appears to have been dependent upon the neighbouring castle of Coity, while the other occupied a commanding situation on a precipitous eminence above the church. George Cadogan Morgan, nephew of Dr. Price, and classical tutor and lecturer on natural philosophy in the Dissenting Academy at Hackney, Middlesex, was a native of this place. He published various scientific works, and died at Southgate, near London, in 1798.

COITY, OTHERWISE COYTY.

Is a parish in the hundred of Newcastle, county of Glamorgan, on the eastern bank of the river Ogmore. It comprises the higher hamlet, or manor of Coyty Anglia, and the lower hamlet, or manor of Coyty Wallia, the latter forming part of the town of Bridgend, and also known by the name of Oldcastle, from a fortress anciently situated there, (and each hamlet separately maintaining its own poor,) and containing in the year 1833 about

1642 inhabitants, of which 477 were in the higher hamlet, and 1165 in the lower hamlet.

The lordship of Coity was conferred by Fitz-Hamon on Sir Payne Turberville, one of the knights who accompanied him in his expedition into Wales, by whom the castle, which is extensive and magnificent, even in its ruins, is supposed to have been originally erected. From the family of Turberville it passed into the possession of Sir Richard Berkrolles, and subsequently to the families of Gamage, Sydney, and Wyndham. It is at present the property of the Countess of Dunraven and Mountearl, who was daughter and sole heiress of the late Thomas Wyndham, Esq., member of Parliament for the county of Glamorgan during several successive Parliaments.

The living is a rectory, with the chapel of Nolton annexed, in the archdeaconry and diocese of Llandaff, rated in the king's books at £21 12s. 3½d., and in the patronage of the Countess of Dunraven. The church, which is now in course of restoration, is an extensive and beautiful cruciform structure in the Gothic style, having a handsome tower, and windows of beautiful form and tracery, and is situate in the immediate vicinity of the castle. Davydd Hopkins, a poet and Welsh bard, who, in the year 1700, was admitted to the Gorsedd of Glamorgan, at which he presided in 1730, was a native of this parish.

The mortality represented in the church and churchyard in August, 1859, gave 116 males, living together 5,530 years, and averaging 47 years, 8 months, and 2 days; and 101 females, living together 4,965 years, averaging 49 years, 1 month, and 27 days. The combined average of the 217 persons, living together 16,495 years, was 48 years, 4 months, and 21½ days.

In the church is a sepulchral figure, dated 1610, and the first death recorded was in 1657.

Epitaphs in Coity Church and Church-yard.

1657.

Here lyeth the Body of John Gumbleden, Bachelor in Divinitie, Late Minister of Christ in this Parish.

There is a curious figure (detached) about 3 feet 6 inches high, with a date of the year 1610.

Jenkin Robert, died 1686, æt. 56.

A Good man's Bones lie in this dust,
Till y^e^ Resurrection of y^e^ just,
A better husband, father, friend,
Or Neighbour scarce is left behind.
Live Then well, Reader, as did He;
And where He is, then thou shalt be.

Margaret Thomas, died 1704, æt. 27.

Here sweetly sleeps in hopes of endless life,
A tender mother, and a careful Wife;
A useful Neighbour and a faithful friend;
Good whilst she lived, and happy at her end.

Maria David, died 1846, æt. 45.

How loved, how valued once, avails Thee not;
To Whom related, or by Whom begot,
A heap of Dust alone remains of Thee,
'Tis all Thou art, and all Mankind shall be.

David Jenkin, died 1739, æt. 34.

Dear Parents, dry your tears for me,
My Time was fixed by God's decree,
The Summons came, I must obey,
Leave this vain World and soar away.

William Gronon, died 1712, æt. 57.

Consider, friend, When this you read,
'Tis but slippery ground you tread,
And therefore sue for Peace in haste
For this your day may be your last.
A tender father, husband kind,
A faithful Neighbour here's enshrin'd;
Lamented for, and missed by many,
And can't be hence releas'd by any,
Until the Day of Judgment come,
When all will rise to have their Doom.

Katherine David, died April 25, 1731.

O! Spiteful Death, whose wilful rage
Forbore not for your tender age;

All young and old, think of your end,
And speedily your woes amend;
You know not when or how to die,
Your brittle House may turn to clay!

Ann Morgan, died 1828, æt. 62.

Meek was her Temper, Modest was her life;
A Tender mother and a virtuous wife.

Lawrance Richards, died April 4, 1830, æt. 46.

Adieu, vain World, as Thou hast been to Me,
Dust and a Shadow, those I leave with Thee.
The unseen Vital Substance I commit
To Him that's substance, life, light, love to it.
The leaves and fruit are dropp'd for soil and seed,
Heaven's Heirs to generate, to heal and feed.
Them also Thou wilt flatter and molest,
But shall not keep from Everlasting Rest.

LALESTON.

A parish in the hundred of Newcastle, county of Glamorgan, a mile and a half from Bridgend, comprising the upper and lower hamlets; containing, in the year 1833, a population of 442, of which number 204 were in the upper, and 238 in the lower hamlet. This parish derives its name from Lalys, a native of Palestine, and an eminent architect, whom Richard de Granville brought over with him on his return from the Holy Land, and employed to build the abbey of Neath, in this county. As a reward for the ability which he displayed in the erection of that magnificent structure, Richard bestowed on him this manor, to which he gave his name, and in which he resided, until, after erecting several churches and castles in the Principality, he was appointed architect to Henry I., and removed to London. The village bears every appearance of antiquity; the windows of the houses are square, and the doorways are arched with stone. The church is said to have been built in the year 1161, and there still remain two of the ancient windows, and the outline of a third. But it is curious to remark there are no windows in the north wall of the church. The

whole structure has been recently repaired, and in it are several curious old tablets in and near the chancel. The church, dedicated to St. Illtyd, was built by Lalys, the celebrated architect already named.

The mortality represented in the church and church-yard, where I found the first death recorded in 1670, gave 112 males, living together 5,030 years; their average being, at all ages, 44 years, 10 months, 27 days; and 98 females, living together 4,269 years, their average being 43 years, 6 months, 22 days. The combined average of the 210 persons, living together 9,299 years, was 44 years, 2 months, 24½ days.

Epitaphs in the Church and Church-yard.

Edward Thomas and Mary Thomas, died March 23rd, 1681.

Stay, mortal, stay, remove not from this tomb,
Before thou hast considered well thy doom.
Prepare yett wandering ghost, take hence these lines:
The grave that next is open'd may be thines.

Wee did resist and strive with Death,
But soon he putt us out of breath.
O'er Him we shall in triumph sing
Thy conquest grave,—Where is thy sting?
Lett this same bee, our Epitaph:—here lyes,
Two yett but one, and soe together dyes.

Jane Jackman, died March, 1697, aged 77; and Margaret Creed, died 15 April, 1697, aged 42.

Rest blest souls, more famous in your lives,
For best of mothers and the best of wives.

Dei Thesaurario fauste repositæ gemmæ memorabiles,
Nobis desideratæ. V. valete.
Parumper vestigiis instauratus superstites.

Nomine requiescat mea Marguretta deposita
Archivis Divûm non peritura valet.

Tho' Death (my deare) hath ravished you from me,
I trust in God we shall new nuptials see,
Wherein a firmer knott he'll yet us tie,
To live together to Eternity!

Mary Edwards, died April 24, 1748, aged 54.

The flesh and bones of me lie in this grave,
Who best of Women did in life behave;

Of Christ's religion boldly made her boast,
And when required gave calmly up the Ghost.
Her Soul has soared aloft above the skies,
In hopes her body will from hence arise,
To meet conjunctive at the Judgment day,
A pardon have, and then in Heaven to stay!

MDCLXXXII.

In omnibus gratus
A Deôque desideratus,
Salvator noster salvatus
Hic jacet humatus
E medio sublatus
Tricesimo anno ætatis,
Doctor et Doctus. G. E.

Ου φιλει Θεο Θνεςκει.

Underneath Lyeth the Body of
Griffith Evans, son of Evan Griffith
Practitioner of Phisic and Chirurgery,
Dyed Ninth Day of May 1682 aged 30.

William Thomas, Gent:
Left £200 for Cloathing the Poor
and beautifying this Church,
MDCCLXIX.

John Shedrach, died 4 July, 1722, aged 21.
My mother and my brother dear,
Mourn not for me cause I lye here,
For why should mortals wail in vain
For Him that living, lived in pain,
And eased by Death a bliss to gain.
"Then cease your tears," my ashes cry,
"Oh! live to God,—prepare to dye."

H. P. J.
Reliquiæ Benjamini Watkins tertii filii
Wilhelmi Watkins de Penywrlod in
Com. Brecon: armigeri, Qui in uxorem
Duxit Mariam Johannis Bennet
Gent: Hujus Parochiæ filiam
Unicam quam tribus filiis totidemque
filiabus, et Elugentem reliquit.

Pio erga Deum amore cælesti prælusit choro,
Præclarum maritum almum parentem et charum,

Johannis Watkins, fratrem et amicum fidelem,
Præmatura hinc abstulit Mors.
Anno { ætatis 46, / Salutis 1701.
Louisa Bennet
July 5, 1825.

Mary Cooke, wife of John Cooke, died March 10, 1819, aged 26.

O Mary, O Mary, Mary,
My heart is most broken for Thee,
But soon will that hour approach
When I from this world shall depart,
And settle for ever with thee,
The place and desire of my heart.

Nicholas Thomas, died 9 August, 1828, aged 62.

Pray you that come my grave to see,
Prepare yourselves to follow me;
My Bed shall be in this cold clay,
Until the Resurrection Day.

1695.

(On the eastern wall of the church, name unknown.)

Here in soft silence lies the aged Dust,
Faithful, Pious, Charitable, Just,
The gracious Soul of whom God did approve,
God therefore called him for to live above.
Then cease to grieve at his immortal state,
Rather dear friends his virtues imitate.
Oh, may your souls, when Death shall snatch you hence,
Enjoy with him the promised recompense.

John David, died July 28th, 1828, aged 19.

Yn y dyfroedd mawr a'r tonau,
Nid oes neb a ddeil fy mhen,
Ond fy anwyl Briod Jesu,
A fu farw ar y pren:
Cyfaill yw yn afon angeu,
A ddal fy mhen i uwch y don;
Golwg arno wna i mi ganu
Yn yr afon ddofn hon.

Thomas Jenkins, died April 10, 1844, æt. 83.

Myfi a edrychaf ar dy wyneb mewn
Cyfiawnder: digonir fi, pan ddihunwyf, a'th ddelw di—

Mary Jenkins, died 13 June, 1845, aged 15 months.

Y boreu y blodeua ac y tyf prydnawn
Y torrir ef ymmaith ac y gwywa.

MERTHYR MAWR.

A parish in the hundred of Ogmore, county of Glamorgan, is a mile and a half from Bridgend, situate on the right bank of the river Ogmore, near its mouth, forming the only portion of the hundred lying on that side of the river, and a little south of the turnpike road between Cardiff and Swansea. The manor, together with the castle and lordship of Talavan, was given by Robert Fitz-Hamon, in dividing the ancient kingdom of Glamorgan, among the Norman knights, and others, who assisted him in its subjugation, to Sir Richard Syward. Leland says—"Martyr Mawr, a fair manor place of stone, standith in this West Ripe, a mile above Ogwr mouth." In his time it belonged to the Stradlings. The present church is an elegant little structure, in the Pointed style, recently erected at the sole cost of John Nicholl, Esq., son of the late Right Honourable Sir John Nicholl, Knt., Dean of the Arches, whose residence was adjoining to the church-yard. In it is the tomb of a knight, very ancient, and the remains of others, also of a sun-dial of the date of the year 1720, upon which is the motto—"Transit Hora sine Mora." The living is a perpetual curacy in the archdeaconry and diocese of Llandaff, endowed with £200 private benefactions, and £800 royal bounty, and in the patronage of the Archdeacon of Llandaff.

The mortality represented in the church-yard, in August, 1859, was 54 males, living together 2,345 years, and averaging 43 years, 5 months, and 3 days; and 46 females, living together 1,994 years, averaging 43 years, 4 months, and 5 days. The combined average of the 100 persons, living together 4,339 years, was 43 years, 4 months, and 19 days.

Mary Robbins, who died March 11th, 1785, lived to 105 years of age.

Epitaphs in Merthyr Mawr Church-yard.

John Martin, died 1818, æt. 83.

A faithful friend, a husband dear,
A tender father lyeth here,
Great is the loss that we sustain,
We hope in Christ it is his gain.

Mordecai Thomas, died 1818, aged 59.

Believe, repent, leave Sin whilst thou hast breath;
Eternal Woe or Joy will follow Death;
Here, see and view thy end without delay,
Prepare for Death and the great Judgment day.
For know, O Reader, thou must shortly dwell,
Alas, with me in dust, awake, farewell.

Mary Robbins, died March 11th, 1785, aged 105 years.

Ann Jenkin, died 1802, æt. 54.

Salvation is my happiness, Salvation is my home;
And let Salvation be engraved upon my silent tomb.

Rebecca Huddleston, died 1803, æt. 58.

Forgive, blest shade, the tributary tear,
That mourns thy exit from a World like this;
Forgive the Wish that could have kept thee here,
And staid thy progress to the realms of Bliss.

NEWCASTLE.

A parish comprising the higher and lower hamlets, in the hundred of Newcastle, county of Glamorgan, adjoins to the market town of Bridgend. In the year 1833 there were 890 population, of which 305 were in the higher, and 585 in the lower hamlet. This parish is situate on the western bank of the river Ogmore, near its confluence with the Ewenny, and derives its name from a fortress of later date than that of Oldcastle, on the opposite bank of the Ogmore. The living is a discharged vicarage with Bettws, Laleston, and Tythegston annexed, in the archdeaconry and diocese of Llandaff, rated in the king's books at £7 7s. 3½d., and endowed with the rectorial tithes of the parish of Bettws, and in the patronage of the Prince of Wales. The church is dedicated to St. Illtyd, and has been rebuilt about ten years, a very

small portion of the old structure only remaining in it. The only remains of the ancient castle are a gateway, remarkable for the elegance of its Pointed arch, and the ruins of a wall which incloses the site. The area has been converted into a garden, and is the property of the Countess of Dunraven.

The mortality shown in the church-yard in August, 1859, gave 95 males, living together 4,074 years, averaging 42 years, 10 months, and 18 days; and 100 females, living together 3,975 years, and averaging 39 years, and 7 months. The combined average of the 195 persons, living together 8,049 years, was 41 years, 3 months, and 24 days. There were deaths here recorded as early as 1654 and 1675.

Epitaphs in Newcastle Church-yard.

David Johns, died 1852, æt. 2.

Short pain, short grief, dear babe was thine;
Now Joy eternal and divine.

Ann Brown, died 1851, æt. 22.

Mourn not for me, my parents dear,
I am not dead but sleeping here;
Trust you in Christ; from Sin refrain,
Then We in Heaven shall meet again.

E. H. Lewellyn, died 1849, æt. 5.

This lovely bud so young and fair,
Called hence by early doom,
Just came to see how sweet a flower
In Paradise would bloom.

Hannah Willis, died 1843, æt. 14 months.

Stranger, if ere by chance or feeling led,
Upon this hallowed Earth thy footsteps tread,
Turn from the contemplation of the sod,
And think on Her whose spirit is with God.

David Jenkins, died 1802, æt. 25.

How short the date of man, how soon he's gone,
To-day alive, to-morrow in the tomb;
Strong as a giant, now a corpse anon,
Such is our state on Earth, such is our doom.

Hester Williams, died 5 March, 1710.

Vivit post Funera virtus.

One that to Death still fought faith's blessed fight,
And then this Lamp exchanged her borrowed light
For an immortal glory, and here lyes,
Enshrined, not dead, for virtue never dies.

Lewellyn Howell, died 1857, æt. 52.

Hark, a voice divides the sky,
"Happy are the faithful Dead
In the Lord, who meekly die."

William Jones, died 1839, æt. 22.

Christ alone my Soul can save,
And raise my body from the Grave;
Lord grant, that I in faith did die,
To live with Thee eternally!

William Merrick, died 1804, æt. 52.

Ah! what avails the falling tear?—
Nothing but Earth and dust lyes here.
Lament for what was done amiss,
For Thou must surely come to this.

The earliest death recorded in this church-yard is that of Ann Williams, who died A.D. 1636. It is upon a tablet on the exterior eastern wall of the chancel, and together with that of Hester Williams, in 1710.

Epitaphs in Newcastle Church.

1675.

Philip Gamage dyed y^{e} 2nd day of April.

Here lyes interred, Melpomene doth sing
One who feared God, and honored y^{e} King,
Whose soul, great as his name, was always free
From that foul vice Pusillanimity.
Indignities, exitements, loss of state
In the worst of Times in him could not create
The least unfaithfulness; this rock remained
Constant amidst those hurricanes which reigned
Once in our British Seas. No cloud of error
Could damp his soul, nor thunder clap of terror.
Then this deserved Epitaph will be:—
Grave on his Marble: "Here lyes Loyalty."
This Tombe erected by his desolate
Wife, M. Gamage, alias St. Michaell.

1654
Here sleepeth Florence, daughter of
Andrew Morgan of the County of Monmouth,
Esquire, married first to Edward
Gamage of this Parish, Esquire, and
afterwards to John Gumbleden,
Rector of Coytie.
All you who live beyond my dayes,
Tell the World that Man decayes,
A creature made of dust and earth,
A flower fading even from his birth;
Such once was I, which now is knowne,
By what's engraven on this stone.
DEAD,
Yet Dead I die Not.
My Soule's with God, my Body here,
Dust must to dust till all appeare
Fore God's Tribunall, and then I
Shall cloathed be with Immortality:
In both meanewihle I do expect
That glorious raising which the Elect
Shall be partakers. Lord Jesus come
And raise my body from this Tombe!
Come Lord Jesus, come quickly.

This Monument was erected to the
Blessed Memory of his most
Virtuous Consort by her Sorrowful
Husband—J. G.

The two foregoing inscriptions are upon two tablets within the chancel, on the north wall of Newcastle (new) Church. These, with the exception of a portion of a florid moulding taken from a former monument, appear to be all that have been left of the memorials in the old church, which was replaced by the present edifice about the year 1848. A part of the windows near the south porch, in the Early English style, was evidently left from the old fabric.

OLDCASTLE.

This chapelry, which includes Nolton chapel, is subsidiary to the parish of Coity, and contains a portion of the town of Bridgend, county of Glamorgan. In the

grave-yard of the new chapel are many old tombs and memorials of the inhabitants of the hamlet. The chapelry is situate on the eastern bank of the river Ogmore, which runs through the town. The new chapel, erected about three years since, is a neat structure, cruciformed, and in the Pointed style.

The mortality in the church and church-yard, in August, 1859, showed 138 males, living together 4,977 years, and their average 36 years, 23 days; and 138 females, living together 4,502 years, averaged 32 years, 17 months, 14 days. The average of the 276 persons, living together 9,479 years, was 34 years. 4 months, 3½ days.

Epitaphs in Oldcastle Chapel, Parish of Coity, Bridgend.

Sarah Lewis, late of Uley, Glostershire,
died 1837, æt. 52.

Ah! Here I am in strangers' ground,
With those that I can call my friends,
Are like myself but Pilgrims found,
And Misery all our way attends.
I mourned that I should banished be
To distance from the place I live
Though now kept distant far from home,
To Zion we shall soon return.

E. J. Logan, died 1849, aged 2 Weeks.

Ere Sin could blight or Sorrow fade,
Death came with friendly care,
The opening bud to Heaven conveyed,
And bade it blossom there.

Catherine Richardson, died 1798, æt. 49.

To tell her virtues, or her husband's loss express,
Thought would exhausted be;—Pen could not hope success.

Name unknown, about the year 1720.

Heare lyes beneath a loveing Wife,
A tender mother dureing life;
She's now att rest from sinfull snares,
All worldly toyle and vexing cares.

Make haste to Christ by Faith to flye;
Reader, repent, for all must dye;
The time when, or where, or how
Is uncertaine. It may be now!

Catherine Owen, died 1850, æt. 17.

Thy time is short, thy days are few,
They pass away like morning dew.

Mary Morgan, died 1824, æt. 24.

Dear husband, now my life is past,
My love to you so long did last;
Therefore for me no Sorrow take,
But love my infant for my sake.

Blanch Jenkins, died 1825, æt. 51.

Farewell husband and children dear, I am only gone before,
You'll follow soon; prepare, delay no more.
Death little warning to me gave,
But quickly sent me to the grave.
Then haste to Christ, make no delay,
For no one knows his dying day.

Thomas Thomas, died 1854, æt. 12.

Let Parents learn to be content,
For God requires What but was lent;
In youth or childhood put no trust,
For all must die that came from dust.

William Taylor, died 1835, æt. 10 months.

Weep not for an Infant's death,
Here he rests from all alarms;
When he yielded up his breath,
Christ received him to his arms.

ST. BRIDE MINOR.

A parish, partly in the hundred of Newcastle, and partly in that of Ogmore, county of Glamorgan, South Wales, is two miles south from Bridgend, containing, in the year 1833, a population of 306. It is situate on the river Ogmore, which, after running through it in a southerly direction, unites with the river Ewenny at its influx in the Bristol Channel. The soil is various, and coal of a good quality is found in divers parts of the

parish; the lands of which are inclosed, being in a good state of cultivation, afford some very pleasing mountain scenery, and many interesting views. The living is a discharged rectory, in the archdeaconry and diocese of Llandaff, and rated in the king's books at £5 3s. 6½d., in the patronage of the Countess of Dunraven.

The mortality in the church and church-yard, shown in August, 1859, gave 53 males, living together 1908 years, whose average was 36 years; and 41 females, living together 1604 years, averaging 39 years, 1 month, 13 days. The combined average of the 94 persons, living together 3,512 years, was 37 years, 6 months, 21½ days. There were deaths recorded here as early as 1676, 1681, 1695, and 1697.

Epitaphs at St. Bride Minor.

Maria, relicta Edmundi Gamage, M.A.;
Rector de Llanharie—Sepulta fuit
5to: April 1697.

On a defaced stone in the chancel, name unknown.

God guide you with his grace,
Prepare your Souls to come,
And Christ will find a place.

Ann, Daughter of Howell ab Evan,
died Oct 6, 1681, æt. 19. Also—
Evan, the Son of Evan Howell, and
Grandson of Howell ab Evan,
died 2nd May 1695, aged 13 weeks.

David Beavan, died 1747.

Weep not for me, Lament no more;
I am not lost but gone before!

Edward Morgan, died 1828, æt. 52.

O Earth, O Earth, observe this Well,
That Earth to Earth must come to Dwell.
Then Earth in Earth shall close remain,
Till Earth from Earth shall rise again.

Table of Mortality compiled from the Parochial Burial-Grounds of the Parishes of Coity, Laleston, Merthyr-Mawr, Newcastle, Oldcastle Chapelry, and St. Bride Minor, in Glamorganshire.

I.—Including all ages.

MALES.				FEMALES.			COMBINED POPULATION.			
Parishes.	Numbers.	Aggregate Years.	Average. Yrs. Ms. Days.	Numbers.	Aggregate Years.	Average. Yrs. Ms. Days.	Numbers.	Aggregate Years.	Average. Yrs. Ms. Days.	Parishes.
Coity	116	5530	47 8 2	101	4965	49 1 27	217	10,495	48 4 21½	Coity
Laleston	112	5030	44 10 27	98	4269	43 6 22	210	9299	44 2 24½	Laleston
Merthyr Mawr ..	54	2345	43 5 3	46	1994	43 4 5	100	4339	43 4 19	Merthyr Mawr
Newcastle	95	4074	42 10 18	100	3975	39 7 0	195	8049	41 3 24	Newcastle
Oldcastle	138	4977	36 0 23	138	4502	32 7 14	276	9479	34 4 3½	Oldcastle
St. Bride Minor..	53	1908	36 0 0	41	1604	39 1 13	94	3512	37 6 21½	St. Bride Minor
Summaries.....	568	23,864	250 11 13	524	21,309	252 0 21	1092	45,173	253 3 2	Summaries
Averages	94·4	3977·2	41 9 27	87·2	3551·3	42 0 3·3	182	7528·5	42 7 16	Averages

II.—Including ages of 20 years and upwards.

Coity	88	5362	60 11 2	79	4802	60 9 12	167	10,164	60 10 7	Coity
Laleston.....	82	4869	59 4 6	68	4026	59 2 14	150	8895	59 3 15	Laleston
Merthyr Mawr ..	36	2201	61 1 20	31	1868	60 3 2	67	4069	60 8 11	Merthyr Mawr
Newcastle	67	3929	58 7 21	65	3818	58 8 25	132	7747	58 8 8	Newcastle
Oldcastle	87	4780	54 11 9	97	4283	44 1 27	184	9063	49 6 18	Oldcastle
St. Bride Minor..	37	1824	49 3 17	25	1534	61 4 9	62	3358	55 3 13	St. Bride Minor
Summaries.....	379	22,965	350 3 25	365	20,331	349 1 29	762	43,296	351 0 12	Summaries
Averages	66·1	3827·3	58 1 28	60·5	3385·1	58 0 28	127	7219·2	58 2 6	Averages

III.—Analysis of the Mortality at various ages over all the recorded Deaths.

Male Persons, 568.

Parishes.	Age 1 to 19.		20 to 49.		50 to 59.		60 to 69.		70 to 79.		80 to 89.		90 to 99.		100 and upwards		Average Ages under 50.		Average Ages over 50.	
	Nos.	Years.	Nos	Years.	Nos.	Years.	Nos.	Years.	Nos.	Years.	Nos.	Years.	Nos.	Years.	Nos.	Years.	Nos.	Average.	Nos.	Average.
Coity	28	168	26	844	8	447	19	1235	16	1207	16	1342	4	377	..	..	54	18 8 22	62	71 10 25
Laleston	30	161	23	673	14	751	11	708	17	1285	14	1170	3	282	..	..	53	15 11 2	59	71 1 12
Merthyr Mawr..	18	144	10	313	4	221	9	549	7	521	3	248	3	289	..	..	28	16 3 15	26	72 7 11
Newcastle	28	145	21	660	11	600	15	987	11	831	8	661	1	90	..	..	49	18 6 3	46	62 10 5
Oldcastle	51	197	36	1218	7	378	17	1089	21	1564	5	406	1	96	..	..	87	16 7 13	51	69 5 5
St. Bride Minor..	16	84	21	677	3	155	2	126	8	603	3	253	..	..	..	..	37	20 4 3	16	79 2 7
Summaries.....	171	899	137	4385	47	2552	73	4694	80	6011	49	4080	12	1134	..	..	308	113 1 28	260	433 1 5
Averages.....	28·3	149·5	22·5	730·5	7·5	425·2	12$\frac{1}{6}$	782·2	13·2	1001·5	8·1	680	2	189	..	..	51·2	18 3 19	43·2	72 0 25

Females, 524.

Coity	22	163	27	992	10	549	10	647	14	1064	13	1095	5	453	..	..	49	23 6 25	52	73 3 6
Laleston	30	243	19	570	11	604	12	775	12	896	12	1001	2	180	..	..	49	16 7 3	49	70 6 11
Merthyr Mawr..	15	126	8	244	6	337	6	387	7	522	3	255	..	..	1	105	23	16 1 1	23	70 7 9
Newcastle.....	35	157	21	751	6	335	18	1157	11	824	9	753	..	..	..	..	56	17 2 17	44	69 8 7
Oldcastle.....	41	219	36	1312	17	929	25	1606	11	809	8	677	..	..	..	..	77	6 2 3	61	65 11 0
St. Bride Minor..	16	70	7	270	3	221	6	400	4	307	4	336	..	..	..	..	23	10 5 22	18	70 2 20
Summaries	159	978	118	4139	53	2975	77	4972	59	4422	49	4117	7	633	1	105	277	94 1 11	247	420 2 23
Averages	29·3	163	19·4	689·5	8·5	495·5	12·5	828·4	9·5	737	9·1	689·1	1·1	105·3	1·6	19·1	49·1	15 2 27	41·1	71 0 14

Combined Population, 1092.

Total Males ..,..	568	149·5	22·5	730·5	7·5	425·2	12	782 2	13·2	1001	8·1	680	2	189	..	..	51·2	18 3 19	43·2	72 0 25
Total Females...	524	163	19·4	689·5	8·5	495·5	12$\frac{5}{6}$	828·4	9·5	737	9·1	689	1·1	105·3	1	105	49·1	15 2 27	41·1	71 0 14
Summaries	1092	312·5	42·3	1420$\frac{1}{4}$	16·4	921·1	26	1611	23·1	1738	17·2	1369	3·1	294$\frac{3}{4}$	1	105	100$\frac{3}{6}$	33 6 16	84 3	143 1 9
Averages	546	156	21	710	8	460$\frac{1}{2}$	13	805$\frac{1}{2}$	11$\frac{1}{2}$	819	8$\frac{1}{2}$	684$\frac{1}{2}$	1$\frac{1}{2}$	147	$\frac{1}{6}$	19·1	50	16 9 8	42	71 2 19

The average duration of the lives in the Glamorganshire parishes, has, it will be seen, been deduced, in the foregoing tables, from the returns of mortality, obtained upon unequal numbers. Hence, they show the apparent average of the whole number of lives, and also the average of each parish, upon unequal numbers, over all the parishes contained in the inquiry; but these results can not be taken to represent the true average, one with the other, of the entire mortality, such as would be developed by a return of deaths in equal numbers. For that purpose I have ascertained what is the correct average of the combined population upon equal numbers, which is here represented.

1st, over all ages, on 1092 *persons.*

PARISHES.			
Coity	217	Males and females.	
Laleston	210	„	„
Merthyr Mawr	100	„	„
Newcastle	195	„	„
Oldcastle.....	276	„	„
St. Bride Minor.....	64	„	„
Total.....	1092		

Average of life upon equal numbers, 43 years, 5 months, and 2 days, against 42 years, and 3·3 days; showing a difference above the apparent average of 1 year, 4 months, and 29 days.

2nd, over ages of 20 *years and upwards, on* 762 *persons.*

PARISHES.			
Coity	167	Males and females.	
Laleston	150	„	„
Merthyr Mawr	67	„	„
Newcastle	132	„	„
Oldcastle.....	184	„	„
St. Bride Minor.....	62	„	„
Total.....	762		

Average of life upon equal numbers, 59 years, 10 months, and 10 days, against 58 years, and 28 days; showing a difference also above the apparent average of 1 year, 9 months, and 12 days.

I would, in conclusion, remark with pleasure upon the healthy appearance of the rural population in the parishes noticed, and upon the cleanliness and comfortable condition of the industrial classes. Except in the parish of St. Bride Minor, where I got into contact with the mining-labourers, I did not see a single case of inebriety. I was particularly pleased, too, with the courteous demeanor of all the village people I was fortunate enough to meet in my rambles.

HERALDRY OF THE DISTRICT.

1. *Argent*, three goat's heads erased *sable*, horned *or*; impaling *or*, on a tower in base embattled *sable*, a lamb tripping of the same, carrying a flag *argent*.—Thomas Bennet, Esq. (and Selenah Grose, his wife).

2. Baron, the same as the Baron in No. 1; impaling *azure*, a chevron between three lions couchant *or*.—John Bennet, Esq. (and Mary Jones, his wife).

3. *Gules*, a chevron between three crosses flory *or*; impaling *sable* a chevron *ermine*.—John Jackman, of Prince Risborough (and Jane Lee, his wife, daughter of Sir Thomas Lee, of Hartwell, Bart.)

4. *Gules*, three gauntlets erect *argent* (2 and 1); impaling, *argent*, three goats' heads erased *sable*, horned *or*.—Benjamin Watkins, Esq. (and Maria Bennet, his wife).

5. *Sable*, a bend lozengy of five pieces *argent*: on a chief *vert*, three escallop shells inverted of the second.—Maria Gamage, obit. 1697.

6. ——— a chevron between three crescents.

7. In a lozenge surmounted by an earl's coronet; supporters, a horse *gules*, debruised of a fret *argent*, and charged with fleurs-de-lis in the interstices *sable*, and a chain from the neck *or*; a raven *gules*, collared *or*, from which is suspended the arms of the 2 and 3 quarter. Quarterly 1 and 4, *vert*, a horse with two wings (on hind feet) *argent*. 2 and 3, *or*, a chevron *argent*, between three griffins' heads erased of the same. On a scutcheon of pretence, the arms of the 2 and 3 quarters (antea). On a badge of Ulster, a sinister hand couped *gules*, placed on the middle chief point of the shield in lozenge.—The Countess of Dunraven.

8. Crest, on a tower, having two loop-holes and a door embattled, an eagle with wings displayed.—Right Hon. Sir John Nicholl.

JAMES HENRY JAMES.

Middle Temple, 22nd August, 1860.

ANCIENT BRITISH HISTORY.

After the delivery of the Lecture which we inserted in our last Number, a controversy arose in a local paper respecting the authorites on which certain statements were made. Mr. Whalley has called our attention to the subject, and we have much pleasure in transferring the correspondence into our own pages.

To the Editor.

Sir,—I am not well read in history, avoided learning more than I was obliged at school, and contrived to get rid of what I was compelled to learn quite as quickly as most scholars after I left school. I have no turn for investigation, and above all things dislike being poked up with novelties. They disturb settled opinions, and, by puzzling a man, interfere with his digestion. On Tuesday, "the malefics" induced me to attend Mr. Whalley's lecture, and since that night "I'm not myself at all." A complete revolution has taken place in my mental state, and, not content with making my head ache by endeavours to recollect my "early history," I have fallen into the piteous state of "wanting to know." I want to know on what authority Mr. Whalley rests the assertion that Brutus, the Trojan, colonized this country and gave it his name. I have recollected reading that story in my "school history"—one of those very books which Mr. Whalley condemned as totally ignoring early British history—and I also recollect reading in Mons. Pezron's *Antiquities of Nations* (a great authority in Wales) that the British were originally "Kymry, who journeyed to this country from the Tower of Babel," and that the name Britain is derived from "Prydain, the son of Aedd the Great, who first organised a social state and sovereignty" in the country. Now, which will Mr. Whalley have—sound Welsh and modern authority, or will he hold in this case by the "school books," and stick to Brutus like a Trojan? I want to know how Augustin and his monks could efface the early British records, when those records had no existence, as, according to the best authorities the early Britons used no written language, and handed down not history only, but their laws, by word of mouth. Clever as the monks might be (but were not) they must indeed have been clever to "efface" tradition. I want to know how it came about that when, as Mr. Whalley says, the records *were* effaced, a knowledge of them came to be obtained centuries after they had been destroyed. Did the ghosts of Augustin and his monks visit the earth to reveal what they alone could tell? I want to know how Mr. Whalley could abuse our school histories—high schools and low schools—and state at great length portions of the history of the

country which were ignored in them, and yet could hear, without answering, his friend Mr. Whitwell get up and talk of the veritable history just expounded as a fancy fabric reared on a few traditions. If Mr. Whitwell was justified in his remarks, Mr. Whalley had been humbugging his audience; and if Mr. Whitwell was not justified in saying what he did, why did not Mr. Whalley correct him? Does he not know that his history will not hold water? I want to know who brought the body of Joseph of Arimathea to England; what authority there is for identifying the Claudia and Pudens of *Timothy* (Claudia and Pudens being as common names at the period as Jane and Thomas now) with Caractacus's daughter and her Roman husband. I want to know what authority we have for tracing the introduction of Christianity into this country to "the immediate disciples of the Saviour," in opposition to the known fact that the apostles, disciples, and early Christians, were strongly indisposed to quit their country or extend their religion to distant lands; how it was that if a Christian Church was in existence at the period named by Mr. Whalley, not an allusion is made to it in the Triads of Dyvnwal Moelmud, which profess to go back at least to the commencement of the Christian era.

I want to know why Mr. Whalley, claiming so much for the British race, did not claim more—all? He ignored the Saxon, but had not heart to spoil him. Was that too daring a feat? The British laid the foundation of our laws, possessed the first Christian Church, and defeated the Romans, says Mr. Whalley. But there are other things we are apt to boast of in this England of ours. Take a couple: our representative institutions and local government. The Britons did not give us these, but the Saxons did. Yet Mr. Whalley, as a Radical, ignores the Saxon. I want to know how I am to read history, when Mr. Whalley, of Plas Madoc, tells me England owes all she can boast of to the British race. Sir J. Stephen tells me that our representative institutions are a legacy from the Saxons—that "England is free because she is, *as she always was, German.*" M. Guizot agrees substantially with Sir J. Stephen, but claims some credit for the Norman element, and the late Lord Macaulay, in his pointed manner, states that "the history of England commences with the obtainment of the Great Charter by the union of classes." In the presence of these great names, and a host of other authorities that might be adduced, I altogether abjure Brutus, Caractacus, and the great Pendragon himself, and most distinctly avow that if the master of the Peterborough Grammar School introduces Mr. Whalley's history into that school I will instantly withdraw my boy, as I should not like him to learn a history which is about as trustworthy as *Robinson Crusoe*, or the *Arabian Nights*.

As a winter evening's amusement, a lecture on "Welsh traditions" may be well enough for some persons, and if Mr. Whalley had only described his lecture in these terms none could have objected. But he not only puts his fiction forth as fact, but, romancer-like, distorts

fact to suit his fiction. For instance, he held up Gregory the Great to derision for condemning John the Patriarch for assuming the title of Pope, or Bishop of Bishops, and afterwards accepting it himself as a bribe from the usurper Phocas. Now, Gregory never bore the title named, but, consistently with his condemnation of the Patriarch, called himself "servant of servants;" and it was Boniface III. who received the title of Pope from Phocas. In my bewilderment I might go on and fill a column or two with "What I want to know" from Mr. Whalley; but enough has been said to show how puzzled I am, and after all perhaps the whole thing is a joke of the hon. gentleman's, or very good history.

Any way, I candidly sign myself,

Peterborough, Jan. 23rd. A DULL FELLOW.

To the Editor

Sir,—In these days of "Dull Fellows" and insipid lectures, the Peterborough public must be delighted with Mr. G. H. Whalley's address on "Early British History." It comes to the "dullards" a perfect novelty—and what can be a greater God-send than novelty to the cloistered successors of the monks? To the larger-minded public it is a source of intellectual excitement, and thus realises the grand object of all literary institutions, from the University to the Mechanics' Institute. "A Dull Fellow" ought to have been more energetic in the expression of his thanks to Mr. Whalley, for the flood of morning light poured upon the nest

"—— of the sacred bird of night,"

and for the astonishing impetus he has communicated to his brain of "wanting to know." The mental appetite Mr. Whalley has produced in this gentleman is of the most voracious character, requiring at least ten additional lectures to satisfy its cravings—he that knew nothing, now wishes to know everything, and the "Dull Fellow" confesses that since he listened to Mr. Whalley "he is not himself at all;"—he has positively, he thinks, ceased to be dull, and comes forth a shining lamp lit at the Whalley fire, casting a broad sheet of radiance on the columns of your journal. This is just as it should be—complimentary as the results are to Mr. Whalley, they will not be confined, I trust, to one "dull fellow"—when the cathedral is thus stirred, the "little hills" must be moved out of their places.

Seriously, Sir, "Dull Fellow," who is, I suspect, by descent, if not by birth, an Ancient Briton himself, and has a wider acquaintance with, and a deeper faith in, the British as opposed to the foreign views of our history than he avows, must attend a second lecture of Mr. Whalley's, and thus become more reasonable, as well as more enlightened. He cannot expect his metamorphosis to be instantaneously complete—nor yet that his earnest and, in his present condition, dangerous thirst to drink deeper at the springs of Parnassus should be indulged by Mr. Walley's turning the full reservoir upon

his excited mind in your paper. Let him moderate his ardour—weak stomachs, when they have been long empty, must be cautiously dealt with—they must be fed little by little, or instead of strengthening they collapse into greater emptiness than ever—and this gentle treatment is the more necessary in "Dull Fellow's" case, as he states that his reception of the new truths he has already imbibed has disordered both his head and his digestion, and effected a complete revolution in his mental state. The most prudent course for him is to diet himself, and restrain his newly-born passion till Mr. Whalley publish—as I have no doubt he will—with references and authorities for the statements therein contained, the lecture which has fallen like a bomb-shell upon "Dull Fellow's" antiquated magazine. Meanwhile, lest he should be discouraged in his pursuit of knowledge by the brief delay which must occur in the publication, I will just touch upon a few of the very many things he "wants to know."

1. He wants to know "on what authority Mr. Whalley rests the assertion that Brutus colonized this country and gave it his name."

I answer, most probably Mr. Whalley rests it on the testimonies of native and foreign historians, and as "Dull Fellow" seems to prefer Saxon to any other authorities, I give him one from the Venerable Bede, which he can consult *in extenso* in the original in the British Museum, (MS. Vespasian, D. 4):—

—"The Trojans came under Brutus to Gaul, and afterwards to this Island, which received its name from him—that is, Britannia. From that day the Britons have dwelt in this Island of Britain."

To the same effect Italian, Gallic, Spanish, and British authorities:—

"Insula dicta fuit Britannia nomine Bruti."

And Isidorus, in his Etymologies (lib. ix. c. 2), mentions the fact as notorious to the "dullest fellows" of his age:—

"Britanni nominantur eo quod Bruti sit gens."

The Arverni of Gaul, every Latin scholar knows, shared this Trojan descent with the Britons, as Lucan in his Pharsalia (lib. i. v. 480) writes—

"Arvernique ausi Latio se fingere fratres
Sanguine ab Iliaco populi."

A score of other testimonies, from the Icelandic to the Irish, might be added.

"Dull Fellow" thinks Britain was so called from Prydain or Brydain—no doubt it was, for Brydain is the British form of "Brutus," and Troia, with all its compounds, is one of the commonest roots in the British language.

2. "Dull Fellow" wants to know "how Augustin and his Popish monks could efface the early British records, seeing such records, according to the best authorities, did not exist in a written state;" but a little further on he wants to know "how it was that if a Christian Church was in existence at the period named by Mr. Whalley, not an

allusion is made to it in the Triads of Dyvnwal Moelmud, which profess to go back at least to the commencement of the Christian era."

"Dull Fellow" must not contradict himself, or he will never progress. The laws of Moelmud being composed centuries before the Christian era, Moelmud must have been a very bright prophet indeed to allude in them to a religion not yet founded. And as we have them still, it is very clear the early British records were written. "Dull Fellow" confounds the Druidic religious doctrines, which were never written, with secular codes and laws, which always were written.

3. "Dull Fellow" wants to know "Who brought the body of Joseph of Arimathea into Britain?"—not being aware that he brought it himself, in excellent condition, and used it to a very good purpose for thirty years in evangelizing "Dull Fellow's" British ancestors, as he may assure himself by consulting various ecclesiastical authorities, Godwin, Freculphus, Spelman, Fuller, Alford, Baronius, &c., the proceedings of the Council of Constance, A.D. 1417, and the successive charters of Glastonbury Abbey. If "Dull Fellow" is in earnest, it is a pity he should not be found in work.

4. "Dull Fellow" wants to know what authority Mr. Whalley has for the existence of the Ancient British Church in Britain before the arrival of the Roman monk Augustin (A.D. 596), among the pagan Saxons of Kent, and for tracing the foundation of such British Church to the immediate disciples of Christ. This question is in "Dull Fellow's" most effective style, revealing the profound depths of the historical darkness which has reigned in the retreat where his life has hitherto stagnated in thoughtless though doubtless dignified meditation. It is indeed a rich exposure of the crying necessity of such lectures as this of Mr. Whalley's, to find even the dullest fellow in a cathedral town ignorant of the fact that the Roman Catholic Church is, by the admission of its own historians, an intruder of very late date comparatively into our island; and yet more surprising that any individual in a Christian country, where the Bible is read, should coolly assert that "It is a known fact that the apostles, disciples, and early Christians, were strongly indisposed to quit their country and extend their religion to distant lands:" *i. e.*, were strongly indisposed to carry out the first great commission delivered by Christ to his Church, "Go ye into all the world, and preach the Gospel to every creature." "Dull Fellow's" first want, however unconscious he may be of it, is an acquaintance with the first rude elements of the history of his own religion. From a host of authorities, concurring in the fact that the British Church was founded by the immediate followers of Christ, centuries before the first Roman monk set foot on the Kentish sand, I furnish him with a few specimens:—

"We have abundant evidence that this Britain of ours received the faith, and that from the disciples of Christ soon after the crucifixion."—Spelman's *Concilia*, fol., p. 1.

So the Saxon Bede also:—

"The faith which was nationally adopted by the Britons, in the year of our Lord 165, was preserved inviolate, and with the enjoyment of peace, down to the time of the Emperor Dioclesian, A.D. 300."—(Beda, lib. v.)

Here is the most decisive admission, in the year A.D. 720, by a staunch adherent of Rome, that there was a national Christian Church established here 431 years before Pope Gregory, Augustin, and their Popish fraternity, ever dreamt of converting the Saxon clan settled on the estuary of the Thames. So universally admitted is the seniority of the Ancient British Church to any other national one, that Polydore Virgil, the Pope's nuncio, and, after him, Cardinal Pole, in their addresses to Philip of Spain and Queen Mary in full Parliament, declared that "Britain was the first of all countries to receive the Christian faith," and so also the Council of Constance unanimously decided, when the precedency in this respect of the British Church was for the first and last time disputed by France and Spain. The British Church is by thirty years older than Rome. "It is perfectly certain," writes Alford the Roman Catholic historian (*Regia Fides*, lib. i.), "that before St. Paul had come to Rome, Aristobulus was absent preaching in Britain;" and Theodoretus (*De. Græc.*, lib. xi.) writes as explicitly that Aristobulus was followed by St. Paul himself—"Paul, liberated from his first captivity at Rome, preached the Gospel to the Britons;" and again, "Our fishermen and publicans not only persuaded the Romans and those who paid them tribute to acknowledge the Crucified and accept his laws, but those whom the Romans never subdued—the Britons and Cymry." And Tertullian (A.D. 180), living in Rome under the Pagan Emperors, writes, "the Kingdoms in Britain, which have never been penetrated by the Roman arms, have received the religion of Christ." The apostles, instead of staying at home as "Dull Fellow" has hitherto innocently believed, "went everywhere preaching the word and baptising the nations," and if he will turn to their acts in the Bible he will find them spoken of as "turning the world upside down." Certainly not only was the British Church the first of all national Churches, but, as Tertullian observes, Britain was Christian before it accepted union with the Roman Empire—not by force of arms, but by treaty. In connection with this part of the subject, as "Dull Fellow" wants to know "what authority there is for Claudia, mentioned by St. Paul, being British," I will give him, out of many, the Roman Catholic Alford's summing up on the point—"that this Claudia was a British lady is confirmed by all writers."—(*Regia Fides*, vol. i. p. 19.)

5. "Dull Fellow" thinks the Saxons, not the Britons, gave us two things at least—our municipalities and representative institutions; and that England is free because she is, as she always was, German. As for municipalities, we have them in Britain in full vigour, two centuries at least before Hengist and Horsa issued from the fens of the Elbe; and, as for freedom, it will be as great news to me as Mr. Whalley's lecture to "Dull Fellow," to be informed when Germany ever was free—when she ever possessed, or ever will possess, a free code. The

first Saxon code of laws was that of Alfred, and Alfred's law-giver and law-maker was Asser, Bishop of St. David. Alfred himself could not find six Saxons in England, as Asser, who was also his biographer, tells us, able to read. How should they, indeed, when they were as innocent of an alphabet in Germany as "Dull Fellow" is of literature in Peterborough? Whatever laws they afterwards possessed were based on Asser's, as Asser's were on the old British code of Dyfnwal Moelmud. If the Saxons had any of any kind in the German bogs, let them be produced. "The whole German race," writes Tacitus in his Germania, "are totally ignorant of letters." A nice set of savages these to look to for a constitution! The Germans ever have been, as they still are, the slaves of despots. British liberty is an oak of indigenous British growth—its acorns never came from Austria or Saxony —well would it be if such soils could grow them when transplanted.

The dullness of "Dull Fellow" is, I believe, very honest and good-natured, and it *is* vexatious that after a man has subsisted till he is forty or fifty on "Pinnock's Catechism," and such-like small fodder, his slender stock of vagaries—I cannot call them ideas—should be blown into the air, like a Hindoo from a sixty-four pounder, by one discharge from a man who has investigated British history in its original authorities, and by the light of immemorial usages and laws. The republic of letters has been too long pestered by a set of writers on history, each, like so many sheep, leaping as his fellow leapt before him. In common with the great majority of those who have persued Mr. Whalley's address, I rejoice that he has set the example of treating our British annals in a fresh, independent, and thoroughly manly spirit, undeterred by the mouldy prejudice of the old school, and treating with well-grounded contempt the notion that we must look to foreign sources for the origin of those magnificent institutions which have never yet flourished except in British soil.

Trusting this very hurried notice of the attacks on Mr. Whalley's lecture may be permitted to find a place in our columns,

I am, Sir, your obedient Servant,

ANGLO-BRITANNICUS.

January 30, 1860.
Brymbo Lodge, Wexham.

To the Editor.

SIR,—In the remarks I made on Mr. Whalley's recent lecture on Early British History, I admitted my ignorance, and asked for information. "Anglo-Britannicus" comes all the way from Wales to improve my history; but while he feeds he physics, and, not satisfied with teaching me, holds me up to ridicule. I shall leave it with the readers of the correspondence to say how far A. B. is dignified by the position he occupies. I shall not follow him, and indulge in banter; but, as my modest "wanting to know" meets with such perverse treatment, I will alter my position, and very briefly say what "I do know."

I know that A. B. has chosen to answer only a few of the questions put, and if I do not know, I am open to assume, that he has selected just those to which a specious reply could be given. The unanswered questions, including that about "Pope" Gregory, which so nearly concerned Mr Whalley, I shall not recapitulate, neither shall I allude to one or two others, which have been disposed of *ex cathedrâ*, contenting myself, in default of disproof, with *Litera scripta manet.*

Coming then to those points which have been disputed by A. B. with some show of authority, I shall, in the first place, take the asserted colonization of Britain by "Brutus, the Trojan." A. B. quotes Bede in support of this, giving a reference to "the original" in the British Museum. What he means by the "original" I cannot conceive; but if he means to say that there is a MS. portion of Bede's history in the national collection, I will take it for granted; but I know that there are other and better extant at Ely and Oxford, and that no other edition of Bede can at all compare with that by Stevenson, published in 1838, by the Historical Society. In this edition I look in vain for the passage quoted by A. B., but I do find the following:—

"At first this island had no other inhabitants but the Britons from whom it derived its name, and who coming over into Britain, as is reported, from Armorica, possessed themselves of the southern parts thereof."

There is nothing of Brutus and the Trojans here, but a far more feasible story, and one which is confirmed by the *Saxon Chronicle* and Nennius. As to A. B.'s poetic, etymological, and unquoted "score of other testimonies," I make him a present of them, being about as much inclined to take Lucan and Virgil as authorities on the question as I am Shakspeare, even though recommended to do so in the case of Shakspeare by Mr. Whalley himself. I am also inclined to let him have his own way as regards Joseph of Arimathea's bringing his own body to Britain, because I know that the authorities he quotes in support of the legend are so tainted as to be the very best proof of the unsoundness of the proposition. Now about the antiquity and independence of the early British Church. Bede is again quoted to prove the adoption of the faith in the year 165. I might here charge A. B. with the grievous vice of garbling quotations; but, more charitable, I lay the *suppressio veri,* manifested in this quotation, not to his intention, but to his edition of the work—probably a *Welsh* one. My quotation runs as follows, and it will be seen that though it confirms A. B. as to the comparatively early introduction of the faith, it altogether destroys Mr. Whalley's position of the independent position of the British Church as regards the Romish Church.

"In the year of our Lord's incarnation 156, whilst Eleutherus, a holy man, presided over the Roman Church, Lucius, King of the Britons, sent a letter to him, entreating that by his command he might be made a Christian. He soon obtained his pious request, and the Britons preserved the faith which they had received uncorrupted and entire, in peace and tranquillity, until the time of the Emperor Diocletian."

There is nothing here about Joseph of Arimathea, St. Paul, Claudia

and Pudens, and what there is about the Roman Church is entirely wanting in A. B.'s quotation, though on comparison the two will in other respects be found identical. That the comparison may be made, and proper conclusions drawn, I venture to reprint the quotation as it appeared in A. B,'s letter last week.

"So the Saxon Bede also:—'The faith which was nationally adopted by the Britons, in the year of our Lord 165, was preserved inviolate, and with the enjoyment of peace, down to the time of the Emperor Diocletian, A.D. 300.'—(Beda, lib. v.)"

Bede's account of the obtainment of the Christian religion by King Lucius from Rome direct is confirmed by the *Saxon Chronicles*, Geoffrey of Monmouth, Nennius, William of Malmesbury, and Richard of Cirencester; and I know that in spite of the (on paper) formidable list of authorities referred to by A. B., no man acquainted with the result of modern researches in history would think of attaching the slightest weight to the early British tradtions, whether pure or adopted, which these authorities repeat.

Like Mr. Whalley, A. B. will not allow that anything of value, civil or religious, comes to us from the Saxons, and I might quote a "score of testimonies," and reprint pages of Palgrave and Turner, (with a bit of Bulwer Lytton, to please the new school of historians); but as A. B. relies upon his *ipse dixit*, I will, for his sake, and for Mr. Whalley's descend to the *tu quoque*, and show on the very best, because "earliest" authority, what sort of people the Britons were, and how little there is to boast about in them.

As to their valour, Bede furnishes a letter sent to the Romans for assistance. It opens as follows:—

"To Ætius thrice Consul, the *groans* of the Britons;" and concludes, "The Barbarians drive us to the sea, the sea drives us back to the Barbarians; between them we are exposed to two sorts of death, we are either slain or drowned."

So Gildas, who says:—

"For it has always been a custom with our nation, as it is at present, to be impotent in repelling foreign foes, but bold and invincible in raising civil war."

And, in another place, he makes out a sad catalogue of vices, saying,—

"Britain has kings, but they are tyrants; she has judges, but unrighteous ones; generally engaged in plunder and rapine. They have abundance of wives, yet are addicted to fornication and adultery; they are ever ready to take their oaths, and as often perjure themselves; they make wars, but they are unjust, and generally against their own countrymen; they despise the innocent and the humble, but seize every occasion of exalting to the utmost the bloody minded, the murderers and enemies of God; and when they have stood before the altar, swearing by the name of God, they go away, and think no more of the holy altar than if it were a mere heap of dirty stones."

Neither time nor inclination allows me to pursue this subject farther; but, with regard to the general question laid before us by Mr. Whalley, I know that the groundwork of his lecture was derived from Geoffrey's

British History; that there is a strong presumption that this history came to England from Armorica, and is therefore no British history at all; that "it was first made known 600 years after the events which it relates; that no MS. copy is in existence, nor any record of its transcription; that it relates stories utterly at variance with acknowledged history; that it abounds in miraculous stories, and was written to support the credit of a mendacious people." In this case we want no Neibuhr to explore "history read backwards," but are thoroughly convinced—Mr. Whalley, A. B., and the whole Principality to the contrary—that such a history is a fable, a legend, or a myth. However Mr. Whalley could repeat such nonsense, and however anybody could be found weak enough to credit a word of it, very greatly surprises,

Yours,

A Dull Fellow (Brightened).

Peterborough, Feb. 7th.

To the Editor.

Sir,—I have just perused "Dull Fellow's" (brightened) second letter in your columns.

He states, "I will alter my position and very briefly say what I do know." I might dispense with further notice of a gentleman who in his second communication abandons the position and character in which he came before the public in his first. His remarks on Mr. Whalley's lecture were penned in a spirit of "banter" and incredulous derision. He complains that I answered him in the same ironical spirit, and deems it undignified on my part to have done so. He has to thank his own initiative for the "perverse treatment" of which very little appears to have proved more than enough for him. He now writes in a serious mood, and I shall be happy to respond seriously.

1. With regard to the Trojan colonization of Britain, in addition to the authorities with which I have already supplied him, I will refer him to the following:—Notes of an Ancient Saxon poet on Bede, quoted by Whelock—the M.S. in the British Museum, Harleian Collection (Vespasian), beginning, "Incipit Libellus de Bruto et Britanniâ secundum Bedam"—"Guinclan the Armorican Druid, A.D. 450, edited by Abbe Manet in his *Bretagne*, vol. ii. p. 98—the Ancient Irish Poem of Duan Eireanach, quoted in the recent edition of the *Irish Nennius*, pp. 223, 225—the *History of Toledo*, by Pedro de Roia, p. 16—the concursus of all authors who have treated of early British history until John of Wethemstede, who, in the 15th century, with the solitary exception of William of Newburgh, was the first to carp at the Traditional History of Brute in connection with our island. With reference to Geoffrey of Monmouth, whose history "Dull Fellow" opines forms the groundwork of Mr. Whalley's lecture, I observe that Geoffrey merely translated one of the versions of British History which came into his hands from

Armorica. The history itself, in one or other form, was as well known as that of England before Macaulay wrote his version of it. William of Malmesbury refers to copies which have long ceased to be extant. Henry of Huntingdon found his version of British history agreeing in the main features, but much fuller in the details of the Saxon period, A.D. 1139, several years before the publication of Geoffrey's. Gervase of Tilbury, the custodier of the Imperial records of Germany, speaks of the Trojan and Ancient British languages as identical. "Caer est quod linguâ Trojanâ castra sonat." "Vocatus est Uthyr Pendragon in linguâ Trojana quod Latine sonat Caput Draconis." Guidonius, in his Pontificate representing the Italian mind as Gervase did the German of his time, speaks in the same positive terms: "That most ancient kingdom of the Britons fell, which had lasted from the era of Eli the Priest to this date, that is, 1825 years, being nearly the most durable of all empires." And not to occupy the columns of a public journal with quotations whose proper place are the pages of history, I conclude with a passage from Sheringham's *Origin of the English Nation*, p. 9:—"Siegebert of Gembleaux flourished nearly a hundred years before Geoffrey of Monmouth, and he makes mention of the arrival of Brutus and the Trojans in this island, of their passage through Gaul, of the city of Tours there built by Brutus in memory of his brother, of his departure from Gaul, of his happy landing in the destined island as the oracles had predicted, and he attests these things were recorded in the ancient history of Britain." Ammianus Marcellinus corroborates this founding of Tours. "After the fall of Troy the Gauls assert certain of their lands were colonized by refugees from that city," (lib. xv.) and we know from Justin (Hist., lib. xliv. c. 3.) that Teucer and his Greeks formed similar colonies in Gallicia in Spain. These evidences are portions of the written ones only in attestation of the truth of the Trojan colonization by Brutus. Others yet stronger might be readily adduced from the language, usages, peculiar laws, &c., of Britain, identical with those of Ancient Troy.

"Dull Fellow" seems to think Bede's testimony that Britain was originally colonized from Armorica, contradictory of the Trojan immigration. It is not so; for both the primitive Cymry under Hu Gadarn, and the Trojans under Brutus, reached Britain through Gaul.

Let us contrast for a moment with this mass of evidence in favour of the Trojan tradition, the treatment which "Dull Fellow's" favourite creed that Hengist and Horsa were the progenitors of the Saxon population of England has received at the hands of modern criticism—of the great Anglo-Saxon historian himself, Kemble. In his *History of the Anglo-Saxons*, Kemble declares the whole story of Hengist and Horsa to be a Kentish myth; and the result of other researches is thus pithily given in the article on "Anglo-Saxons," in Chambers's *Encyclopædia*:—"Under the more searching scrutiny of later writers these famous leaders have evaporated into mythical

heroes of romance." I am not called upon to state whether I agree or not with this conclusion, but here is an ample field for the public display of "Dull Fellow's" historical powers in his second character of letting the world see "what he DOES know." His own sanctum is attacked and overthrown by the Anglo-Saxon historians themselves. Let him come forward amongst his fellow-citizens of Peterborough on behalf of what these historians pronounce myths, but what he maintains to be history; let him perform the same service to his convictions as Mr. Whalley has done to his. This friendly emulation will create an interest of a far higher tone than any which attaches itself to the present state of the question, wherein one party is the communicator of fresh funds of knowledge in his own name and person, the other remains an anonymous—I will not say caviller, but—critic. Let "Dull Fellow" lecture on his Saxon as Mr. Whalley has done on his British views of things. Between the two, the Peterborough public will probably hit the exact medium of truth.

"Dull Fellow" gives us an extract from the virulent Jeremiad of Gildas, the renegade Briton and Roman Catholic monk, against Britain and the British. I could favour him with hundreds similar, from Roman Catholic monks and prelates of the present day, and if he is willing to form his estimate of "what sort of people the British are" from such witnesses, it is not for me to quarrel with his singularity of taste and judgment. Dark and disastrous periods have occurred in our British annals before and since the Roman conquest: but will "Dull Fellow" point out to me any other nation in Europe, except the Ancient Britons, who have never yet, during all the revolutions of empires and dynasties of 4,000 years, lost their land and language, who have in turn contended against Phœnician, Roman, Saxon, Dane, and Norman, the most formidable nations of modern and ancient civilizations, and centuries after the close of their long and terrible struggles can truly say—"Show us in Cambria a single lord who has become lord of the land by conquest. Our own ancient race and blood are still as they were when they first colonized Britain, the proprietors of our native soil. We have never been separated from our native land and tongue, nor our native land and tongue from us!" Will "Dull Fellow" tell me how many of his favourite Saxons are peers of England, or proprietors of her soil? The Norman conquest transferred every acre of English soil to foreign masters, and the descendants of these Breton-Norman conquerors remain to this day the lords of the soil, and the hereditary legislators of the British empire. That there is a contrast here is clear; and it is equally clear that a nation which stands in solitary exception as having never been divorced from its native soil and maternal language must have had, despite numerous faults and failings, the genuine materials in it of which great empires are built up. Now, if I understand Mr. Whalley's position aright, it is that we are indebted for our modern British freedom and institutions much more to these native than to any foreign sources. In confirmation of this, he points to a long

series of historical facts, to native British laws and institutions, to the immense leavening of the early Saxon population by the British usages and free traditions, to the broad British substratum that continued to underlie and crop up above every wave of foreign immigration, to the ultimate triumph or restoration of these true principles in the expulsion of the foreign element, that is the Popish, in religion, on the restoration of the native dynasty of the Tudors. There is, *à priori*, such consistency, such common sense in this view, that it has, in fact, only to be clearly stated to win attention; and, where no stubborn previous prejudices prevail, conviction. If, on the contrary, our British free laws came with the Saxon from Germany, let "Dull Fellow" produce the German code from which they are derived. We produce the ancient British code which, if I understand "Dull Fellow" correctly, he admits to be as old as the commencement of the Christian era; they breathe the very spirit of freedom, and between that spirit and the nation whose laws they were, there has necessarily existed in all ages an indissoluble connection. Let "Dull Fellow" produce his German code—this is surely a fair challenge—if he can; we can then readily decide from which source, the native or foreign, our liberties have originated. Meantime, I again refer him to the latest Anglo-Saxon historian, Kemble, who thus writes of the effects of the Anglo-Saxon predominancy in England (p. 290):—"The land had gone entirely out of cultivation, it had become covered with forests, the Saxons had found the ancient cities entire, their grandeur attracted the attention of observant historians, their remains yet testify to the astonishing skill and foresight of their builders; but the Saxons neither took possession of the towns, nor gave themselves the trouble of destroying them; the boards and woodwork they most likely removed, the unperceived action of the elements did the rest." And again (p. 286):—"Among the mountains of the Cymry, a race as little subjugated by the Romans as ourselves, were the traces of the old nationality alone to be found." These cities are thus mentioned by "Dull Fellow's" Gildas, A.D. 550-60 in his time:—"Britain is famous for its eight-and-twenty cities, and is embellished with fortresses with walls, towers, well-barred gates and ramparts, with menacing battlements built on high, provisioned with all requisite provision and munitions;" and he then proceeds to give a florid description of the beauty and fertility of the island. Into what a desolation the Saxons converted these magnificent cities, this beauty and fertility, Kemble tells us. "Dull Fellow" must settle with his own Anglo-Saxon authorities whether such Pagan savages as these German tribes introduced our British laws and liberties. It is with Kemble and his Saxon school, not with Mr. Whalley, he must first settle differences.

Having trespassed further that I intended on your columns, I will reserve my replies on the subject of far greater moment than Brutus or the Saxons, viz., the primitive Christianity of this island, and its entire independency of Rome, till next week.

Hoping that Mr. Whalley will, by the publication of his lecture, confer a double obligation on literature, and thanking you for the place accorded to my prior communication,

I am, Sir, yours faithfully,

ANGLO-BRITANNICUS.

Brymbo Lodge, Feb. 13, 1860.

To the Editor.

SIR,—I now come to the question which of all those treated by Mr. Whalley bears most immediately on present times—on the whole status of British Christianity. "Dull Fellow" in his first letter questioned the existence of a pre-Augustin Church in our island. He now admits that such did exist in an established form in the second century, and according to the testimony of the Anglo-Roman monk Bede preserved the faith whole and untainted till its peace was interrupted by the Diocletian persecution, A.D. 300; but as a last defence "Dull Fellow" maintains this primitive British Church was a child of, and as such dependent on, Rome; and he has the hardihood to affirm that this view is supported by the most recent ecclesiastical historians who have investigated the subject. "Dull Fellow" is naturally partial to Anglo-Saxon authorities, but it is a very blind inconsiderate affection. He little suspects that he is putting into the box the witnesses that damn his cause. Here are a few of them:—

"Britain was always a distinct diocese of the empire." (Sir Roger Twysden, *Historical Vindication.*)

"Britain was subject neither to the Patriarch of Rome nor to any foreign jurisdiction of the church." (Brerewood, p. 113.)

"The ancient British Church, by whomsoever planted, was a stranger to the Bishop of Rome and all his pretended authorities." (Blackstone's *Commentaries*, vol. iv. p. 105, ed. 1795.)

Is this great legal writer admitted into the library of "Dull Fellow's" school?

"It is plain the British Church had its sovereignty within itself, was under no foreign superintendency, never used to apply to the see of Rome for the consecration of its metropolitan, nor for its rites, government, or discipline." (Collier, vol. ii. p. 6.)

"It is certain the British Church acknowledged no authority in the church superior to its Archbishops of St. David, but Christ himself." (Sir Henry Spelman, *Concilia*, fol. 1.)

And, not to multiply superfluous testimonies, here is the evidence of the historian, himself an Anglo-Saxon, of the Anglo-Saxon Church:—

"Our forefathers, you will bear in mind, were not generally converted, as many would fain represent, by Roman missionaries. The heralds of salvation, who planted Christianity in most parts of England, were trained in native schools of theology, and were firmly attached to those national usages which had descended to them from periods of the most venerable antiquity." (Soames' *Bampton Lectures*, pp. 112–257.)

And again:—"The Ancient Church of Britain would probably have spurned any Roman attempt at interference." (Soames' *Anglo-Saxon Church* intro., p. 45.)

And again:—"Britain had become in the reign of Constantine the seat of a flourishing and extensive church." (p. 29.)

The era of Constantine was A.D. 306–336. Augustin's conference with the bishops of this "flourishing and extensive church" took place three centuries afterwards (A.D. 603–605). Let us put both parties, the British bishops, and Bede the Roman Catholic monk, into the witness dock. "We know of no obedience that he whom you call the Pope, or bishop of bishops, can claim or demand; the Bishop of Caerleon (St.David's) is alone, under God, our ruler to guide us aright in the way of salvation;" is the unanimous declaration of these bishops lodged in the hands of Augustin at the close of the memorable three days' conference. And Bede corroborates the fact in even stronger language. "The British bishops told Augustin they would not do one of these things, nor ever acknowledge him for their archbishop."—(Bede, ii. p. 112.) Pretty decisive language this. And again:—"We cannot depart from our *ancient customs* (for your novelties) without the consent and suffrages of our people."—(Lib. ii. c. 2.) Laurentius, the successor of Augustin, writing to the Pope, states,—"We have found the Scotch bishops more hostile than even the British. Dagon, one of their bishops who lately came here, refused to sit down at the same table, or even remain under the same roof with us."—(Literæ Laurentii ad Papam.) From Augustin to Bede there was an interval of 120 years, during which period this native British spirit of thorough uncompromising antagonism to the Papacy and all its pretensions, instead of diminishing, became sterner and more intensified, as Bede again testifies:—"The Britons remain opposed to the whole Roman world, and enemies to the Roman customs, not only in their mass but in their tonsure."—(Bede, quoted by Usher in his *Ancient Irish Church*, c. iv.) Page after page of similar testimony, confirmed by the broadest facts of history, might be adduced from both British and Saxon sources. If, therefore, there be one fact more incontrovertible and patent than any other in the annals of our island, it is that centuries prior to the first landing of any Roman missionary in Britain there existed a native church derived immediately from Jerusalem and the Apostles, the national establishment of which dates from the second century, as is admitted by Roman Catholic historians themselves; and that, as Bede and the same historians admit, this British Church refused to abandon its ancient customs for papal novelties, or in any way whatever recognize Popish orders or jurisdiction in Britain. Now, Sir, Mr. Whalley's position in his lecture is that this British Church after various fluctuations of fortune, after slowly impregnating the Saxon mind with its principles, finally triumphed—as was to be expected—on the restoration of the British dynasty of the Tudors to the throne over its foreign papal antagonist, and that our present Reformed Church, so far as it spurns papal power and assumptions, is

this Primitive British Church restored to its original status; and that such position is impregnable is obvious to everyone who can put two and two together. Of the Papal system the Pope was, and is, both the head and heart—the alpha and omega. Now the Papal Church of Rome, as distinguished from the Primitive Episcopal Church of Rome, dates its birth A.D. 605–6, when Boniface III. took the title of "Pope, or Bishop of Bishops," the assumption of which his immediate predecessor Gregory had emphatically declared to be the mark foretold by Scripture of Antichrist, and which Augustin in the conference had by every possible persuasion, incentive, and menace, attempted to induce the British Church to recognize—in other words, to receive the mark of the beast, then fast rising from the Italian sea, on their foreheads. But observe, simultaneously with the uprising of the beast, and the landing of his emissary in Britain, the British Church confronts him with that protest which has stamped her not only as the first national, but as the first Protestant Church also in Christendom. "We know nothing of him" (the words are those of Bede, the papal historian, and therefore in this matter beyond suspicion) "whom you term the Pope. We will do none of these things which you require, and we will never acknowledge you for archbishop in Britain." Let us now turn to the Church of England, and we at once see that all her homilies and articles are nothing but a republication of this grand Protestant manifesto of this pre-Roman British Church. I need not, when these may be consulted by every one possessing a Prayer-book, or having access to a parish Bible with the homilies, quote more than this brief but summary rejection of the Pope in every form: "The Bishop of Rome hath no jurisdiction in this realm of England."—(Art. xxxvii.) And this antagonism to Rome the Church of England, as the heir and representative of the British Church, extends no less to doctrine than government. "The Britons," writes Bede, "are opposed to the whole Roman world in the mass." "The sacrifices of masses," echoes the Church of England, "in the which it was commonly said that the priest did offer Christ for the quick and dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits."—(Art. xxxi.) It would be mere impertinence to your readers to accumulate (which might easily be done) further decisive proofs that first, so far from the British Church being the daughter of or dependent of Rome, Rome, from the very moment she ceased to be episcopal and became popish, (A.D. 606), found her to be that great scriptural antagonist to both her doctrines and government whom a species of infernal instinct and sagacity taught her she must destroy or be destroyed by. And Augustin and his successors were not, any more than Hildebrand or Dominick, characters to be deterred by moral or humane considerations from the prosecution of the system, the grand aim of which was to make Papal Rome as supreme over the consciences as Pagan Rome had ever been over the bodies of mankind, and by the same means—*celibate armies;* the only difference being that the celibate armies of Papal Rome consisted of priests, of Pagan Rome, of

soldiers. Now, Sir, as the true history of British secular principles, (and the history of the eternal battle of principles is the only one worth reading as the struggle is the only one worth being engaged in,) between B.C. 55, when Cæsar first landed, and A.D. 114, is that of antagonism to Pagan Rome and her *military* pretensions to universal empire, so the true history of British religious principles, from A.D. 596, when Augustin landed, is that of antagonism to Papal Rome and her *spiritual* pretensions to universal empire over the souls of men. And that Mr. Whalley is more than justified—is indeed by the naked facts of the case compelled to distinguish such opposition by the term British and not Saxon—appears on the surface itself of Anglo-Saxon and Norman history. As British influences withdrew from that portion of the island now called England, papal influences became more and more dominant, till in the Saxon era we see Dunstan, the monk, supreme in the name of the Pope over both king and people; and in the Norman era we find the Plantagenet King John resigning, on bended knee, the crown of England to Pandulf, the Pope's nuncio, and swearing for himself and successors to hold England for ever as a tributary fief of the Holy See. Tracing on the other hand the history of that race which, in the fastnesses of the Principality, as in a chain of God-built castles, preserved the traditional policy and principles of Britain, we find prince after prince falling on the battle-field under the ban and excommunication of the Pope and Church of Rome. In the twelfth century, despite the remonstrances presented by the whole clergy of this British Church to four successive general councils, she was outwardly incorporated with the Roman, and for the first time for twelve centuries the Bishop of St. David's received the pallium from Rome. But this union was fatal to the latter. From these mountain temples streamed down henceforth into the plains of England ever-glowing rivulets of the old British ideas, until, under various forms of Lollardism, Wycliffism, Lutherism, they had taken possession of the popular mind. Accordingly, when the Pope and Popery were finally expelled the island by the Tudors, the State refused to call the great spiritual emancipation by any other name than the "Reformation—the restoration to its old form of the national Church."

Of the Roman Catholic Church the Pope, as we observed, is both the head in its government and the heart in its doctrines. To cut off the head and cast the heart out of a body is certainly not the reformation, nor can it ever be intended as the reformation, of that particular body. As the same body therefore with the Church of Rome the Church of England cannot, in common parlance, have a leg to stand upon. The schoolboy argument that she is the same body with her face washed is, I dare say, the one which "Dull Fellow" has hitherto received for gospel, though how the face of a head which had been kicked by bluff King Harry back again to Rome could be washed in Canterbury his teachers have never explained, nor has it occurred to him "to want to know." The Church of England took her stand, not on any basis hewn at Rome and brought here by Augustin, but

as the immemorial native Church of Britain, built herself on the Apostles, Christ alone her rock, restored to her ancient position, and spurning, as she had ever done, the jurisdiction of a foreign priest. "No foreign prince, power, prelate, or potentate, hath, or ought to have, any jurisdiction in this realm of England." In this oath, taken by every public servant of the British crown, it is only the British Church that speaks—her body, tongue, and spirit. All the waters of Jordan would not wash the face of a daughter of Rome to this complexion. Perhaps "Dull Fellow," amongst the things he knows, will tell us when she has ever tuned her tongue to such a confession. "Dull Fellow" has probably laid out £2000 at school and in college in the purchase from a Roman auctioneer of certain pictures for his imagination, and having paid the bill, he is, not unnaturally, very indignant to find exception taken to the genuineness of the articles—to discover that they are not even copies of originals, but ecclesiastical fancy-pieces and forgeries from the prolific studio and factory of the Vatican. With an expression of innocence, which is charming from its childlike ingenuous simplicity, he wonders that that naughty man Mr. Whalley does not concur with him in deriving our constitution from the heathen savages of Germany, and our broad Gospel Christianity from the Gospel-suppressing Popes of Italy.

I will only observe *en passant* that "Dull Fellow" confounds primitive with Papal Rome. The former lasted till A.D. 606, when her whole character was metamorposed by the assumption of the title of Pope, Bishop of Bishops, Pontifex Maximus, by Boniface III., and communion ceased between her and the British Church. With the Primitive Church of Rome, on the contrary, the Church of Britain entertained the most friendly, nay, intimate relations. Well indeed might Rome cultivate such intimacy, since she was indebted to the British Princess Claudia for the possession of her only public place of worship on a large scale till the reign of Constantine. This was the palace of Claudia and Pudens, the well-known "Domus Apostolorum," called first "the Titulus," and well known as the Church of Pudentiana, the martyred daughter of Claudia, on the Viminal Hill. "Until the reign of Constantine," observes Bale, "the Christians possessed no church but the Titulus at Rome." To this British Emperor also Rome is, by her own account, indebted for the grant of those possessions in Italy known as the States of the Church. So far, therefore, from Britain being ecclesiastically the child of Rome, Rome is the ecclesiastical endowment of the Old British Church, and of a British Emperor. Timotheus, who baptized King Lucius, was—it is well known—his uncle, being the eldest son of Claudia and Pudens.

Mr. Whalley observes, that a correct understanding of the leading native principles which have underlain and moulded British progress in Church and State is indispensable to every one who desires to see such progress continually more and more developed. Never was there a truer remark. I will test it by one illustration. There is a party in the Church who defend certain views, on the ground that the Church

of England being identical, according to their notions, with the Church of Rome, ought to retain as much as she can of the leaven of her old mother. If this notion were based on fact, the inference would logically follow—every remnant of Popish doctrine ought to be conserved as a precious relic of Divine truth in the amber of the Establishment. But how stands the case? The great mass of the British people, true to the national traditions, are more Protestant, entertain deeper hostility to Rome, than any mere formularies can embody; they know that the Church of England is not the heir of Rome, but of the Old British Church, and they stigmatize these particular doctrines and practices as things wholly foreign to her nature and character—as "rags of Rome," left on her incidentally at the Reformation, and they desire their elimination for the express purpose of restoring the Established Church more closely to her true model and original of the Old National Church of Britain. The man who confounds Britain and Rome as one Church, will never comprehend British History or British Liberty; will never extricate his ideas from an ecclesiastical chaos, devoid of form or light. If Mr. Whalley had only elicited and impressed the great truth that Rome and Britain have never, since A.D. 606, been one; that they have been, as light and darkness, in perpetual conflict; that they represent the eternal antagonisms of progress and retrogression, he would have conferred an inestimable obligation on the students of history. He would have given them the clue to the intelligence of all our mental, all our political struggles. I, for one, cordially thank him for the irresistible weapon which—in emulation of the services of his ancestor to the same cause in the seventeenth century—he has placed in the hands of every Protestant against the fabulous pretensions of Rome, of every Briton against the sufferance of foreign influence in our self-contained "Island of the Free."

Again acknowledging your courtesy in according space to these communications, I will only add, that there appears to be a general break up of "Dull Fellow's" Anglo-Saxon as opposed to British ideas of history in all quarters. Mr. Whalley, I am sure, has said nothing half so uncivil or cruel on the subject, as I read in this day's *Times*, "the leading Journal of Europe," in its article on Sir John Walsh's "Publication on Reform:"—"It is true that the so-called Anglo-Saxon race never existed, and that the theory of its supposed privileges has been manufactured by Cockney pedants, from materials furnished by American stump orators."—(*Times*, Feb. 20th.) On the same principle that "Dull Fellow," in humble imitation of Papal policy, insists on including Mr. Whalley's lecture in the "Index Expurgatorius," to which Rome consigns Milton, Newton, and Macaulay, and sternly forbids his boy in the Peterborough Grammar School to open his window to the fresh air and light, the *Times* must be expelled from every news-room in the kingdom. The monks burnt Reformers, or anyone wiser than themselves, in the good old mediæval days. Mr. Whalley could have, at least, the grim satisfac-

tion, under "Dull Fellow's" system of renaissance, of walking to the faggot in excellent company, and leaving a formidable sect of heretics to collect and treasure the revered ashes of their martyr.

I am, Sir, faithfully yours,

ANGLO-BRITANNICUS.

Brymbo Lodge, Feb. 20, 1860.

AN EPITOME OF BOTANICAL TOURS IN WALES FROM THE EARLIEST PERIOD.[1]

GIRALDUS CAMBRENSIS AND JOHNSON.

THE first Welsh itinerary known is the work of Giraldus Cambrensis, a dignified clergyman, and a native of the Principality. He was both Archdeacon and temporary Bishop of St. David's. This learned man, who has the reputation of being rather credulous (credulity was the failing of literary men in those days), accompanied Archbishop Baldwin, who travelled with his retinue through Wales in 1188, as a preacher of the Crusade then preparing by Henry II., and subsequently conducted by Richard Cœur de Lion;—we believe the last time the arms of France and England were marshalled together on the same battle-field, and engaged in the same cause, till our days, when the same hosts are allied in maintaining the system which they then sought to overthrow. But our business is with Welsh plants, and Welsh tours, not with the Crescent, nor with those who uphold it. The learned Archdeacon presented the world with the fruit of his peregrinations and observations in his *Itinerarium Cambriæ*, the earliest topographical account we have of Wales, or, indeed, of any portion of Britain, excepting the meagre notices left us by the Romans. Archbishop Baldwin was a learned man, as well as one of the highest dignitaries of the Church; and his name is honourably

[1] We are indebted for this interesting article to the kind courtesy of John Kenmuir Douglas, Esq., proprietor of the *North Wales Chronicle*.—ED. CAMB. JOUR.

enrolled among British authors, and his works are still extant, and appreciated by the learned. He not only preached the duty of taking up arms in the cause of the Cross, but, like many churchmen of that period, he lent the vigour of his arm, as well as the eloquence of his tongue, in its support. He died in Palestine, in the camp, 1191, three years after his journey through Wales was accomplished. This valiant churchman, like our author, the learned Archdeacon, appears from the following anecdote to have been a *humorist*. After he and his party had toiled up a rather steep acclivity in North Wales, where there are many such, and being a little *blown* with his exertions, he asked one of his rather *pursy* attendants to whistle. This was a feat exceeding difficult in the condition. During their enjoyment of this jocose raillery, some one remarked that a blackbird was just then whistling, and further said he was sure it was not the nightingale. The Archbishop coolly remarked that the nightingale took wise counsel, and did not visit Wales, but that he and his party had followed unwise counsel, for that they had not only penetrated into Wales, but had travelled through it from south to north. The Archdeacon seems to have relished this pleasantry, and relates it as a proof of the good humour of his superior. Many great men of our own, and of a more recent time than this, have had remarks respecting them recorded of a less creditable and more undignified nature than this of the Archbishop's. As our business is with North Wales, we only notice some of the singularities noticed by the Archdeacon in this part of the Principality. "The Teivi," he informs his readers, "has another singular particularity, being the only river in Wales, or even in England, that has beavers. In Scotland they are said to be found in one river, but are very scarce." We shall meet with another singularity noticed with the same reference to Scotland, which in these days was a *terra incognita* to every South Briton, whether Celt or Saxon. Our author then details the modes whereby these creatures conveyed materials from the woods to the river, viz., by

lying down on their back while some of their companions laid a beam on the prostrate beast, and then dragged him with his load to the place where they were to erect their dwellings (castles the Archdeacon calls them): he gives a long account of their defence of these strongholds. The party slept the first night after entering North Wales at Towyn (it may be interesting to such of our readers as mean to visit North Wales to know the route by which these distinguished travellers journeyed), and the next night rested at Llanfair, near Harlech. As he does not notice the castle, it may be presumed that it did not then exist, or, if there was any defensible erection on the rock where the remains of the castle now are, it was in his time insignificant. Edward I., the great castle-builder in Wales, was not born till many years after Giraldus wrote his *Itinerary*. The culminating point, or object of every North Wales tourist, is Snowdon; and this interesting region is not unnoticed in the graphic pages of our lively author. "I must not," he continues, "pass over in silence the mountains called by the Welsh *Eryri*, and by the English Snowdon, or mountains of snow. . . . They are said to be of so great extent that, according to an ancient proverb, 'As Mona (Anglesey) could supply sufficient corn for all the inhabitants of Wales, so could the *Eryri* mountains afford sufficient pasture for all the herds, if collected together.' Hence Virgil's lines may be applied to them:

> 'Et quantum longis carpent armenta diebus,
> Exigua tantum gelidus ros nocte reponit;'

or, as in English,—

> 'And what is cropp'd by day the night renews,
> Shedding refreshful stores of cooling dews.'"

We had reason to bear our feeble testimony to the truth of part of Gerald's account. When we were in this region, nearly seven hundred years after the Archdeacon's visit, the dews were indeed copious, and rather unpleasantly cool, but the grass to be renewed or refreshed thereby was very scanty. The dimensions of

Snowdonia, enveloped, as it generally is, in cloud and mist, are imaginary, or fabulous. A clear day, to observe the extent of this mountainous tract, is a phenomenon of rare occurrence. We are disposed to refer to the author's belief in the immensity and fertility of this mountain as a proof of his credulity. Anglesey is fertile, and abounds in corn; but the flocks and herds of Snowdonia are few, and as inferior in numbers as in breed and condition. If there was any *vraisemblance* in the comparison expressed by the proverb, Snowdon has remarkably deteriorated. "On the high part of these mountains," our author continues, "there are two lakes worthy of notice; the one has a floating island in it, which is often driven from one side to the other by the force of the wind, and the shepherds behold with astonishment their cattle whilst feeding carried to a distant part of the lake. The other lake is noted for a wonderful and singular miracle: it contains three sorts of fish, eels, trout, and perch, all of which have only one eye. But if the curious reader should demand of me the explanation of so extraordinary a circumstance, I cannot presume to satisfy him." Our author, however, states another circumstance, nearly as wonderful as this, viz., "that in two places in Scotland, the one near the eastern, and the other near the western sea, the fishes called mullets possess the same defect, having no left eye."

The lake thus noticed by Giraldus is understood to be the small lake, Llyn-y-Dywarchen (the Pool of the Sod), about a couple of miles from Beddgelert, and reported to be about as large as a good sized horse-pond. Here the floating island is said to be still in existence (only a small piece of the turbary detached from the bank), and it bears a small willow, and does occasionally shift its station. As the entire extent of this lake is very small, we must consider the floating island, with the cattle carried to a distant part of the lake, as a poetical embellishment, like the description of Merionethshire by the same author, who says that the mountains of this country were both high and perpendicular, and in many places

so grouped together that shepherds talking or quarrelling on their summits could scarcely meet in a whole day's journey. (See *Phytologist*, p. 53, N.S.) The lake, or pool, it appears, does contain a floating island, but no author states that it supplies pasturage for sheep and herds of cattle; the shepherds and their flocks are the amusing creations of the traveller, who appears to have exercised a traveller's liberty.

Mr. Pennant, without giving his authority, says that the lake remarkable for the one-eyed fish is Llyn-y-Cwn, one of the most elevated lakes in Wales, and more famous for producing rare plants,—as *Lobelia Dortmanna*, *Sabularia aquatica*, *Isoetes lacustris*, and such like,—than for containing fish of any sort. One of our crabby chroniclers (is it Speed?) tells us that we had better believe Giraldus than take the trouble of disproving the marvellous account by going there to see. From this district the Crusaders travelled to Ruthlan (Rhuddlan) and St. Asaph, and thence by Chester to Shrewsbury. Conway was not celebrated at this early period. The ruthless conquerors of Wales had not then arisen, and the magnificent castles, towers, and walls of Caernarvon, Beaumaris, and Conway had not yet been founded. Wales then belonged to the Welsh; or they paid at the most but a nominal subjection to the King of England as their superior. Castles were then in Wales (in Gerald's time), but their ruins differ from those erected at a later period. All are now in ruins, both the Welsh strongholds and the imposing structures of Edward I.; their remains exist as monuments and evidences of the mutability of earthly things. We hope our readers will excuse our brief notice of this venerable tourist, the first who published an account of his native country, of which he was one of the most distinguished ornaments. We may also state that his work is rather moral than physical; he deals chiefly with the religious, political, and social state of his countrymen, and only incidentally notices the physical state and productions of his country. Respect for the memory of a learned and zealous church-

man, and especially a desire to do honour to the first Welsh tourist, have induced us to introduce our notice of all the botanical tours in North Wales with this very incomplete account of the *Itinerary* of Giraldus Cambrensis.

The first professedly botanical tour in Wales was undertaken by Mr. Thomas Johnson, better known as the learned editor and emendator of Gerarde's *Herbal* than as a traveller. In those days a journey to Wales was more formidable than a journey to the Alps or the Pyrenees is in our times, and a man who had accomplished the Scottish or Welsh tour was regarded with considerable deference by his less enterprising neighbours.

Johnson appears to have been the first Englishman who travelled into many and remote parts of his native land, solely with a view of ascertaining its indigenous or native produce. His tour into Wales is the last of a series of excessively rare tracts, which have recently been elegantly reprinted in *fac-simile*, and are obtainable at the office of the *North Wales Chronicle*. British botanists are indebted both to the publisher (Mr. Pamplin) and to the editor (Mr. Ralph) of these interesting tracts for an elegant edition of what few lovers of English botany could ever have any rational prospect of even seeing. The only known copy of the originals is in the British Museum, being part of the valuable library of Sir Joseph Banks, who bequeathed both it and his Herbarium to the great national collection. This series of tracts, as reprinted, is entitled, "Opuscula omnia Botanica Thomæ Johnsoni," &c., and contains the following :—

1. Iter Plantarum investigations ergo susceptum a decem sociis in agrum Cantianum (Kent), Anno Domini 1629, Julii 13. Ericetum Hamstedianum, sive Plantarum ibi crescentium observatio habita anno eodem, 1 Augusti Descripta Studio et opera Thomæ Johnsoni. Londini, 1620.

2. Mercurius Botanicus, sive Plantarum gratia suscepti itineris anno M.DC.XXXIV. descriptio, cum earum nominibus Latinis et Anglicis. Hunc accessit de Thermis Bathonicis Tractatue. Londini, M.DC.XXXIV.

3. Mercurii Botanici pars altera, sive plantarum gratia suscepti

in Cambrium, sive Walliam, descriptio; exhibens reliquarum stirpium nostratium quæ in priore parte non enumerabunter Catalogum. Londini, M.DC.XLI.

The last of these tracts, as we see by the titles above given, contains the *Tour in Wales*, which was printed in 1641; but the party travelled two years previously to this date. The author was accompanied by Mr. Paul Sone, and by Mr. Edward Morgan, who knew the Welsh language, and was also an herbalist. They went by Henley-in-Arden, Birmingham (Bremicham)—at that early period renowned for forges (Vulcani municipium); thence to Wolverhampton, and through Newport in Salop to Chester, where they were joined by another associate, the Rev. Walter Stonehouse. Cheshire in those days does not appear to have been renowned for its inn-keeping, if we may judge of the stock by the sample, according to the old saying, *ex uno disce omnes.* One of our travellers wrote on the wall of the room wherein he slept the following valedictory lines:—

"*Si mores cupias venustiores,*
Si lectum placidum, dapes salubres,
Si sumtum modicum, hospitem facetum,
Ancellam nitidam, impigrum ministrum,
Huc diverte, Viator, dolebis."

We will not venture to translate this effusion; but it means briefly, if you like civility, clean sheets, eatable viands, attention, and moderate charges, pass this *hospitium.* The party entered Wales by Chester, and journeyed by Flint and Holywell (Haliwell) to Conway, where they were hospitably received by Mr. Robert Wynn, of Rodskalan. From Conway they travelled over Pen-maen-bychen and Pen-maen-mawr, or the lesser and greater promontory, and through Bangor to Caernarvon. The journey from London to Caernarvon was accomplished in twelve days: they left London on the 22nd of July, and on the 3rd of August, 1639, they ascended Snowdon (Widdfa), the loftiest of the British alps, as our author observes:—

"Hic montes alios inter caput extulit altos
Quantum lenta solent inter Viburna Cupressi."

The mountain was then, as it is often now, enveloped in a mantle of thick fog, (*Scoticé*, mist,) which has the proverbial reputation of *wetting an Englishman to the skin.*

The travellers, having procured the services of a rustic youth as guide, left their horses and upper coats at the base, and commenced their painful ascent. The awful precipitous rocks and the gloomy Stygian lakes are noticed in becoming terms by the narrator of the incidents of this ascent; but it might be a question whether the party really visited the summit of Snowdon, or the opposite mountain, Glyder-vawr. The "*Stygiæ paludes, quarum maxima Dæmonis domicilium ab incolis vocatur,*" may be applied to Twll-Du and Llyn Idwal, where, as it is recorded in the early times of Welsh history, Idwal, the infant heir of Owen Gwynedd, was drowned by his foster-father. *Dæmonis domicilium* might not very inaptly be rendered "Devil's Kitchen," the name by which the horrid chasm of Twll-Du is still designated. Johnson *loquitur:* "Sed quando ventum est, ut ulterius in jugo progredi non potuerimus, illic inter nubula consedimus; primoque plantas inter saxa et præcipitia periculose collectas in ordinem digessimus, deinde viaticum nobiscum allatum sumpsimus;" *i. e.*, we did our work first, and then sat down to our lunch; a practice which we can recommend to the amiable fraternity that bear the *vasculum:* botanizing after dinner, or even after luncheon, is unsatisfactory. He then enumerates the less common plants collected in this locality, viz. *Nasturtium petæum (Arabis petræ?* or *Hutchinsia petræ?), Oxalis rotundifolia* (Oxyria reniformis), *Viola Martia palustris* (V. palustris), *Serpyllum hirsutum* (Thymus Serpyllum), not a rare plant, *Rhodia Radix* (Sedum Rhodiola), *Caryophyllus montanus minimus* (Silene acaulis), *Sedum rotundifolium serratum* (Saxifraga stellaris), *Sedum minus flore albido* (S. Anglicum), *Cotyledon sive Sedum petræum hirsutum* (Sedum villosum ?), *Gentianella Bavarica* (Gentiana amarella), ... *Carduus mollis* (C. beterophyllus), *Salix humilis saxatilis* (S. herbacea), *Filix petræa elegans* (Allosorus crispus). Also the fol-

lowing maritime plants: *Gramen junceum marinum* (Juncus acutus ?), *Caryophyllus marinus* (Armeria maritima).

Having left the mountain before evening, the party reached Glynllivon and there rested the following day. They subsequently passed the Strait, and visited the south-west corner of Mona (Anglesey). On rocks by the shore *Statice Limonium* and *Crithmum maritimum*, with *Asplenium marinum*, were collected. Here also a variety of *Jacea tricolor* (Viola tricolor, *V. luteau* is not noticed by Davies) ornamented the banks and barren plain; also a few plants of *Centausium minus*, only two inches high *(Erythræ alittoralis ?)*. Among the sand-hills grew *Tithymalus Paralias* (Euphorbia Paralias), and the Sea-ruch, of which the natives make cordage, in great abundance. In the same locality, or near it, *Triorchis* (Spiranthes autumnalis) and *Lathyrus major angustifolius* (Lathyrus sylvestris ?) abounded.

Our botanists returned to Bangor from Anglesey, and leaving Bangor, reached a rustic village called Llanllechid. Here they appear to have engaged the services of a guide to the famous mountain, Carnedd-Llewelyn, *sed progressi cælo admodum pluvioso parum proficimus* (the rain made our progress tedious and toilsome). The summit was of course enveloped in dense clouds, and the guide was too timid to lead them to the precipitous rocks where the rare plants grow. Our author states that these hills supply pasture for both sheep and cattle. The rustic guide said the eagles had nests and young in these crags; and they frightened the sheep over the rocks, and thus they usually procured their prey. Between the tempestuous weather and the cowardice of the guide our travellers obtained on this mountain little or nothing worth notice, except *Gramen Sparteum spica foliacea majus* (is this Mat-weed *Nardus*, or a viviparous form of *Festuca?*), and *Consolida media, flore cæruleo alpinum* (an alpine form of *Ajuga reptans*).

Having returned to Bangor they slept, and next day revisited Glynllivon, and hence travelled by Harlech, where there was a fair, which detained our party a day.

Their way was along the coast to Barmouth, crossing the estuary to Machynlleth; but in the midst of this ferry they were overtaken by a tremendous storm of wind and rain, and were fain to take shelter in an adjoining village (Llangwerel). From this they reached Machynlleth, wet and weary, next morning. From Machynlleth the travellers went through Montgomeryshire, where they found nothing worthy of note; but to make up for this, they were hospitably received and entertained by the illustrious Edward Herbert, Lord Cherbury, who possessed a large castle and domain in this part of Wales. Here our party gathered two of our rarest British plants, species that have been branded by our modern purists as having no right to a notice in our books except as intruders. The original of this part of Johnson's account is subjoined:—"Montem-gomerium linquentes recte ad Guerndee viculum tendimus, illicque in alneto semina *Persicariæ siliquosæ* copiose illic crescentis collegimus, *Solidaginem* etiam *Saracenicam* inter *Dudson* et *Guarthlow* eruimus. Hasce duas rariores plantas hic crescentes primum observavit amicus meus singularis *Georgius Bowles*, medicinæ candidatus." In Gerarde's *Herbal*, by Johnson, p. 446 (450 sic typ. err.), there is the following account of the discovery of this plant as a British species:—"The *codded* or *impatient Arsmart* was first found to grow in this kingdome by the industry of my good friend Mr. George Bowles, who found it at these places: first in Shropshire, on the banks of the river Kemlet, at Marington, in the parish of Cherberry, under a gentleman's house called Mr. Lloyd; but especially at Guerndee, in the parish of Cherstock, half a mile from the foresaid river, amongst great alder-trees in the highway." From the same, p. 428:—"I formerly, in the twenty-fourth chapter of this second booke, told you what plant our author took for Saracen's Consound" (our author appears to have *enjoyed* the opportunity of having a *fling* at Gerarde, though but for this author he would have had but a slight memorial in subsequent times), "and, as I have been credibly informed, kept in

his garden for it. Now the true *Solidago* here described and figured was found anno 1632, by my kind friends Mr. George Bowles, and Mr. William Coot, in Shropshire, in Wales, in the hedge in the way as one goeth from Dudson, in the parish of Cherberry, to Guarthlow." From this point our botanical party, with the exception of "D. Gualterus Stonehousius," who went direct to York, proceeded through Ludlow, Leominster, Hereford, Gloucester, and Oxford, to London.

Here we take our farewell of Johnson, who subsequently is believed to have taken an active part in the troubles which shortly broke out. He is reported to have relinquished the peaceful pursuit of plants, and to have wielded the sword as valiantly as he had in the former period of his life effectively handled the pen. He was a partisan of the royal party, and fell in battle.

About twenty years later than the period of Johnson's visit to North Wales, the illustrious Ray, accompanied by his friend Willoughby, visited the Principality, and communicated what he observed in the third of his *Itineraries*, which are published or printed in *Memorials of Ray*, a work circulated only to members of the Ray Society. These two friends and zealous naturalists set out on Thursday, May 8th, 1662, through Northampton, Coventry, Stafford, Nantwich, and Chester; thence to Denbigh. Here Ray informs us that, "on a bushy hill, near Denbigh, I found *Androsæmum campoclarense* (Hypericum montanum), *Lycopsis*, an elegant plant (Lithospermum purpurea-cæruleum), *Androsæmum vulgare* (Hypericum Androsæmum), *Pentaphyllum tormentillæ facie* (Potentilla argentia). Monday, May the 19th: we this day passed two villages, Henllan and Llanwith, and so through Bettws to Conway, and from thence to Bangor. On Penmaen Mawr I found *Lunaria minor* (Botrychium Lunaria), and a sort of *Sedum minus* (Sedum Anglicum ?). Tuesday, May 20th: from Bangor we rode to Carnethllewellyn, which signifies Llewelyn's bones, a very high hill; we had not time to search the rocks, and so found no rare plants."

Our readers will note that on this mountain Johnson and his party were overtaken with a storm, and had only the doubtful aid of a timorous guide. Here, however, Ray noticed *Cotyledon hirsuta* (Saxifraga stellaris), which he also tells us grows plentifully on Snowdon: this was noticed by Johnson.

"Thursday, May the 22nd, we went over to Prestholm Island; there groweth *Hipposilinum* (Smyrnium Olusatrum) in great plenty, *Cochlearia vulgaris*." The editor of the *Memorials* brackets *C. Anglica* as the synonym of this plant. Is not *C. officinalis* found on the coast, as well as on the mountains of Wales? "*Crithmum maritimum*, *Beta maritima*, and a small sort of *Geranium* (Erodium maritimum). Saturday, May the 24th, we rode to Llandwyn and thence to Caernarvon. At Llandwyn we found *Crithmum Chrysanthemum* (Inula crithmoides), and *Crithmum maritimum*, *Hyacinthus autumnalis minor* (Scilla verna, *Huds.*), *Limonium vulgare* (Statice Limonium), and a kind of *Polypody* (Asplenium marinum); on the beaches near Abermenny ferry, in the isle, *Gnaphalium marinum* (Diotis maritima), and a kind of *Leucojium* (Matthiola sinuata), both elegant plants. Monday, May the 26th, we went to Llanberis, and so to Bethkellert. By the way, near the upper end of Llanberis pool, we saw growing wild *Papaver erraticum luluteum Cambro-Britannicum* (Meconopsis Cambrica)," [query, is this the first record of the plant as a spontaneously growing species?] "and near the stone tower (Dolbadarn Castle) a species of *Orchis palmata* (Gymnadenia albida). An old man at Bethkellert told me that *Meum* (M. athamanticum) grows upon Carnedwen, a mountain between Bala and Dolgelle. Tuesday, May the 27th, we set out for Snowdon, and so to Clenog, about twelve miles. On Snowdon hill we found that species of *Adianthum floridum* (Allosorus crispus) which we had before observed in Westmoreland."

On Thursday, the 29th, the travellers visited Bardsey, more notable in that day when Giraldus Cambrensis, with his band of Crusaders, travelled through Wales,

than it is now. In reference to this island, remarkable for its 10,000 graves of saints, still deemed sacred, our facetious favourite, Dr. Fuller, with more wit than piety, remarked that it would, in his time, be easier to find 10,000 graves, than 10,000 saints to occupy them. The traditionary account of this famous spot, formerly known as the Island of the Saints, is, that after the slaughter of the monks of Bangor-Is-y-Coed, the persecuted men who had embraced Christianity sought and obtained a refuge here, and established a sanctuary, where they found repose from the troubles which then raged through the Principality.

"On Saturday, May the 31st, we rode to Harlech, where there is a strong castle built on a high rock, close by the sands; also a great level which they call Marsh. Hereupon grows in plenty *Juncus acutus maritimus, sive capitulis Sorghi* (Juncus acutus). Monday, June 2nd, we rode to Aberdovy, where lives the Lady Lloyd, who informed me that *Rubia tinctorium* (R. peregrina) was found growing wild on the rocks there by Dr. Bowles." (See Gerarde, *Em.* p. 1120, where Johnson states Mr. George Bowles found this plant growing wild on St. Vincent's Rock, and out of the cliffs of the rocks of Aberdovie in Merionethshire.) This terminates our travellers' tour in North Wales. The chief plants which they collected at this early period of the year, and which were not noticed by Johnson, are these:—*Rubia peregrina, Scilla verna, Matthiola sinuata, Meconopsis Cambrica, Gymnahenia albida, Erodium maritimum, Inula crithmoides, Smyrnium Olusatrum, Hypericum montanum, Lithospermum purpurea-cæruleum, Botrychium Lunaria, Potentilla argentea.*

The next account of the Botany of Wales is contributed by Mr. Edward Lhwyd, a very learned Cambrian, who was born about 1670, at Lhanvorde, and educated at Oxford, where he succeeded Dr. Plot in the curatorship of the Ashmolean Museum. This antiquary is better known by his works on literary subjects than by his contributions to botany. His *Archæologia Britannica* is his

masterpiece, his *magnum opus*, a great monument of the industry and learning of its author. He is also the author of a work on Fossils, systematically arranged, and the first palæonotological work which appeared in this country.

The following are extracted from the *Philosophical Transactions*:—

Extract of a Letter from Mr. Edward Lhwyd, M.A., to Dr. Richard Richardson, M.D., of North Bierly, in Yorkshire. Oxford, Nov. 24, 1696.

"The next day after we parted at Kapel Kirig, I found plenty of the *Bistorta* and the *Nasturtium petræum* (Teesdalia nudicaulis?) of Johnson, and I think a new plant in the small lake of Phynnon Vrech, where the *Subularia* grew. I sent roots of the *Bistorta* and *Nasturtium* both to the Duke of Beaufort's and to this Physic Garden, but whether they live or no I know not, having not been yet in Mr. Bobart's garden. I met with several rare plants in other places, as *Echium marinum*, J. B. (Steenhammera maritima) *Asparagus sylvestris* (A. officinalis), *Eruca-marina* (Cakile maritima), *Eruca sylvestris laciniata lutea* (Sinapis monensis), *Dulcamara marina*, *Tithymalus marit.* (Euphorbia portlandica?) *Beta marina*, &c., in Caernarvonshire and Anglesea; Meirionydshire I found good store of our Snowdon plants at Kader Idris, and *Balsamina luteum* (Impatiens Nolimetangere) in the high-road near a place called Capel Begla. In South Wales I found several plants common which I had never seen in North Wales, such as *Eruca sylvestris*, common on the walls of their towns and castles *Asplenium*, *Ceterach officinarum*, *Centaureum luteum perfoliatum* (Chlora perfol.), *Linum sylvestre*, *Fagus*, &c. In Pembrokeshire I met with two which I suspect were new, viz., a *Tripolium* and an *Anthyllis leguminosa supina flore coccineo*."

This finishes the Botanical portion of this letter.

From the same to the same.

"*Hay, in Brecon, September* 19, 1698.

"We reached this summer the high mountain by Brecknock, called Y Vaun vwch deni, but found nothing in it new, nor any great variety of rare plants; the most choice were *Sedum alpinum ericoides* (Saxifraga opposit.) in abundance, *Argemone lueta* (Meconopsis cambrica), *Rhodea radix* (Sedum Rhodiola), about half-a-dozen more of the common Snowdon plants. *Lysimachia Chamænerion dicta* is a common plant, by the name of

Lhysier Milwr, i. e. *Herba militaris* (Ephilobium augustifolium), in the meadows throughout all the upper parts of the country; we also met with *Sorbus legitima* and *Sorbus torminalis* (grown to as great a height as the *Ornus*), neither of which had ever occurred before in Wales. But of all those tropical plants I was surprised at none so much as the *Capillus Veneris verus*, growing very plentifully out of a marly incrustation both at Barry Island and Parth Kirig, in Glamorganshire, and out of no other matter; and also that *Gnaphalium majus americanum* (Gn. margaritaceum, *Lin.*) should grow on the banks of Rymny river (which runs altogether over ironstone) for the space of at least twelve miles, beginning near the fountain-head in a mountain in this county, and yet not a plant of it to be seen elsewhere throughout Wales. In a great lake called Lhyn Savadhan I found a pellucid plant I had never met with before; the leaves are extraordinary thin and transparent, in form not unlike Dock-leaves, but the middle rib is continued beyond the extremity, so that each leaf has a soft prickle at the end, by which note you will be able to tell me what it is."

The rest is not botanical.

From Edward Lhwyd to Dr. Tancred Robinson, giving an account of some uncommon Plants growing about Pensans and St. Ives, Cornwall.

". . . We have also met with the *Capillus Venerus verus* (Adiantum Cap. V.) in abundance in the sea-cliffs about St. Ives; 2. Dr. Sherard's *Scrophularia Scorodoniæ folio;* 3. *Blattaria lutea* (Park?), but the leaves of ours are not jagged; also all the plants mentioned by Mr. Ray to grow here, excepting the *Gnaphalium marinum* (Diotis mar.), which should grow by this town. . . ."

Some of the rarer plants observed first by Lhwyd in Wales, are *Gnaphalium maegaritaceum*, Linn., and *Adiantium Cap. Ven.;* but the most important of Lhwyd's contributions to botany is his discovery of *Lloydia serotina*, a plant limited to Caernarvonshire; for it has not hitherto been detected anywhere else in Britain: it is found on the Alps and Pyrenees.

The most important contribution to our knowledge of the botany of North Wales is from Dr. Richardson, of North Bierely, Yorkshire, who sent a list of plants to Dr. Sherrard: its date is supposed by Mr. Turner to be 1726. The interesting plants named in this communication are

the following: *Subularia*, near the old castle (Dolbadarn), also the Cambrian Poppy, *Lobelia Dortmanna*, *Isoetes lacustris*, and *Hymenophyllum tunbridgense*, all near Llanberis. *Lycopodium annotinum* is said to have been gathered by Lhwyd, "yet," says the Doctor, "when I was with him we could not find it." This was on the Great Glyder: he adds, "On the same rocks you will find *Galium boreale* (we give the modern names to save our readers trouble and to economise space); at Twll Du *Lloydia serotina*, *Silene acaulis*, *Gnaphalium dioicum*, *Saxifraga oppositifolio*, *S. stellaris*, *Epilobium augustifolium* at the mountain top growing out of a fissure."

THE LATE MR. JOSEPH MORRIS.

(Communicated.)

It is with deep regret that we have to record the death of Mr. Joseph Morris, an antiquary who occasionally contributed to our pages. He died on the 19th of April last, at his residence in Shrewsbury, aged 68. Though not a very long, his has been a most laborious and active life; he was ever ardent in the pursuits of literature, and particularly delighted in antiquarian lore. He found time, amid the trammels of business, and the most assiduous studies, to serve the public in many capacities; while his cheerful and intelligent powers of conversation among his friends and acquaintances will be alike missed, and his loss long deplored. He was born in Shrewsbury, in 1792, and the even tenor of his life was spent in that ancient town. The particular events of it are few, and soon narrated. On leaving school he entered the printing establishment of Messrs. Eddowes. His occupation led him to books, and he devoted his leisure hours to them, and the transcriptions of manuscripts; and, during his apprenticeship, would rise before five o'clock to secure a clear hour at them before commencing his

daily toil at six o'clock, to which hour he rigidly adhered. He gradually advanced in their establishment, until he attained the rank of editor and reporter of the *Salopian Journal.* He discharged the arduous duties devolving upon him with considerable ability, and weekly dispensed the vast stores of information he had by perseverance and steady application acquired. Mr. Morris subsequently became clerk to the Court of Requests for the borough of Shrewsbury (abolished by the County Court Act), and cashier to Messrs. Loxdale & Peele, solicitors, and pursued the same diligence in a sphere most congenial to his taste and habits, for to him it was the most exalted pleasure to unravel and translate the ancient records from the county and borough archives. He was with them twenty years, and was about retiring to enjoy the fruits of his industry, and follow his favourite intellectual pursuits, and, we believe, intended to have written a History of Shropshire, for which he possessed ample materials, when an attack of illness confined him to his house, and he gradually became worse, and after three months' illness expired. He had copies of the voluminous and valuable manuscripts that were destroyed in the recent fire at Wynnstay, which, but for his industry, would have been irrecoverably lost. He had compiled several folio volumes of the pedigrees of the nobility and gentry of Shropshire and North Wales, having availed himself of the access to deeds, and documents, and other opportunities afforded him, which (as the writer of this has heard him often express) "might not occur again to any one individual." Mr. Morris filled many public offices,—he had been chairman of the Board of Guardians for several years, and was one of the churchwardens of the parish of St. Chad. Learned bodies of antiquaries and *literati*, government commissioners, or private individuals, visiting the town to make researches into the past, always made the acquaintance of Mr. Morris, and found him ready to impart the information they required. He had in the morning of life strictly regarded the observance of the Sunday, and highly valued the advantages of religious training, so that he was deeply

imbued with the paramount importance of upholding the Church and the throne. To him it is mainly owing that the Church Defence Societies have been established with such energy and vigour to protect the Church from the attacks of the ungodly. The sincerity and zeal he showed in all he undertook commanded respect from all parties.

CELTIC MSS.

I.

While we too often neglect the treasures which lie in abundance around us, the French and Germans are diligent in their learned researches, applying themselves earnestly to the study of the Celtic languages, and tracing their connection with the ancient languages of the East.

The great work on the Celtic languages is the *Grammatica Celtica* of Zeuss, published at Leipsic in 1853. This work occupied the author thirteen years, and there is little doubt that the intense labour which he underwent, caused premature decay of health, for he died in 1856, to the grief of Germany and Europe.

Zeuss discovered that the oldest Irish MSS. are not to be found in the Library of Trinity College, Dublin, or of the Royal Irish Academy, nor yet in Oxford or London; but that they had been hidden for many hundred years in the Ambrosian Library at Milan, in the old monastery of Bobbio, in North Italy. These had been the work of early Irish missionaries, but they were not original productions. They were mere copies of parts of the Scriptures, and of the classics. But in transcribing these, the Irish monks, to aid their memories, or for the benefit of younger scholars, used to write in the margin the liberal Irish translation of every difficult word and phrase. These are the famous glosses of St. Gall and of Milan. Zeuss saw their value, and spared no labour in copying them out with his own hand. He bestowed equal atter

tion upon Welsh manuscripts, and the result is a comparative grammar of the Celtic languages, which takes the highest rank among philological works.

"In his loss," says an eminent Irish scholar, "Germany regrets one of those men who have elevated her position among the learned nations of Europe: and Ireland ought not to think of him without gratitude, for the Irish people have had no nobler gift bestowed on them by any continental author for centuries back than the work which he has written on their language." But at present we are concerned with the labours which he undertook in examining Welsh manuscripts. We cannot do better than give an abstract of his own review, from the preface of his *Grammatica Celtica*, pp. 37–49:—

"BRITANNIC MANUSCRIPTS.

"There are certain Cambrian MSS. as old as the Irish, both in regard to age and subject matter, especially glosses upon older texts. These are preserved at Oxford, and for the sake of consulting them, I thought it necessary to visit Oxford. Other records of the old Cambrian language, as in the Lichfield and Luxembourg MSS., are already printed.

"All these, however, are much inferior to the Irish, whether we consider their quantity, their learning, or the writing, which in some cases is impure and barbarous. Many poems, charts describing the boundaries of lands, and codes of laws are found, which are of the same age, or perhaps older; but these are written, not in manuscripts coeval with the original documents, but in more recent copies, wherein the words are frequently altered. But the chief object of a philologist is to consult originals, and as far as possible to seek the fountain head.

"In the Armorican (or Breton) manuscripts there are no glosses, but there exist charters of monasteries, containing many proper names, especially names of men. These date chiefly from the ninth century, and only portions of them have been printed. A complete and correct edition is greatly to be desired.

"The oldest Cornish document is a vocabulary of about the thirteenth century, preserved at London.

"I shall enumerate these manuscripts according to the respective dialects in which they are written; and first,—

"CAMBRIAN MANUSCRIPTS.

"(1.) The First Oxford: a manuscript in the Bodleian Library, on vellum, and in quarto, containing several portions. The parts chiefly used in this work as, (*a.*) a portion of Eutychius, the grammarian, with interlinear Cambrian glosses. (*b.*) A part of Ovid's Ars Amatoria, also containing interlinear Cambrian glosses. These are valuable, and very old, and I doubt not that they are of the same age with the oldest Irish manuscripts, that is, dating from the close of the eighth, or the beginning of the ninth century. We have only to regret that they are not more copious. (*c.*) The alphabet of Nemnivus, exhibiting characters of letters, and their names in Cymric. These characters are like the figures of letters called *coelbren y beirdd* (or bardic letters), which have been printed by Owen, and in the *Cambrian Briton*, i. p. 241; but their arrangement and signification are different. (*d.*) Some remarks on weights and measures, Cymric intermixed with Latin.

"(2.) The Second Oxford: a Bodleian manuscript, on vellum, in quarto. This contains theological matter; but in the middle we find some Latin exercises, apparently designed for the use of boys, with Cambrian translations, which are written either above the Latin words, or in the same line, with a mark .l. usually employed by gloss-writers. That the writer was a Briton or Cambrian may be inferred from this passage occurring in the exercises:— 'Humilibus Deus dat gratiam et victoriam: clades magna facta est, et de Saxonibus percussi sunt multi, de Britonibus autem rari.' Although this manuscript is not as old as the former, yet it exhibits that early condition of the Cambrian tongue, which, like the old Irish, knew nothing of the *mutation* of consonants. Nevertheless, it shows, here and there, the beginning of mutation, as *unadressed*

for *unatressed*, and especially in compounds, as *casgoord* for *cas-cord*, *hendat* for *hen-tat*.

"(3.) The manuscript of the church of Lichfield, formerly belonging to the church of Llandaff. This manuscript contains the Gospels; but on the margins of several pages we find annotations in Latin, with names and sentences in Cymric, which Wanley has already published. The annotations refer to donations made to the church of Llandaff, and are very old, certainly not later than the glosses of the first Oxford manuscript. Wanley thinks that the annotations are as old as the ninth century. From this celebrated Lichfield manuscript, seven annotations are reprinted in the appendix to the Book of Llandaff (*Liber Landavensis*) published by the Welsh MSS. Society."

Zeuss goes on to review (4.) the Luxembourg *folium*, (5.) the Book of Llandaff, (6.) the Venedotian Code of Laws, and (7.) the Red Book of Hergest. The investigations of Zeuss were chiefly directed to the language, and the results are most important to philology, as anyone may see who consults his Grammar (2 vols. 8vo., Leipsic, 1853). No less remains to be done in the study of our early British history. We have histories of England, but not histories of Britain, and it is absolutely impossible to preserve these studies without consulting the original sources, Saxon as well as Norman, Cymric as well as Saxon. For this reason we ought to investigate the ancient language, literature, and traditions of Britain; and when we know that in Wales alone there are scores of valuable manuscripts which have never been edited, far less translated, it is manifest that we have a great and patriotic work before us.

ALFRED.

II.

FOR the purposes of business in Wales, facility of communication is essentially requisite, and a knowledge of the English language is undoubtedly desirable. This argument is constantly urged by practical men, and we

must admit its force. At the same time, let us remember that the history of a nation, and the patriotism of a people, are practical things, and living powers, as we may find to our cost, if we neglect them. Nor is it in the power of any man, or body of men, to dictate the manner in which patriotism shall show itself. The feeling is spontaneous, and must depend upon an exercise of free will. Consequently, the part of wisdom is to guide and direct, rather than to command or constrain. It is in vain to wage war against convictions which find their home in the breast of an entire people.

Some time ago I asked a peasant in the county of Cork whether he could speak Gaelic? "To be sure I can," said he; "and he is a poor man who cannot speak the language of his own country."

The Gaelic population of Ireland, and the Cymry of Wales, together with a love of their native language, have cherished a respect for the traditions of their ancestors, a reverence for antiquity, and an ardent love of nationality. Shall we blame them in this? We blame them not. The source lies in the enthusiastic temper of the people, and we might as well censure the sun for shining, or the wind for blowing where it listeth.

It is the duty of statesmen, historians, and all those who are engaged in studying the mind of the people, to consider these points carefully, and to guard against every prejudice which might affect their sober judgment.

In this point of view it will hardly be denied that the study of British archæology is not without a practical bearing upon the condition of the British people.

But not wishing to depart from my own line of argument, which is more strictly connected with literature, I resume the account of Cambrian MSS. given by that incomparable scholar Zeuss. In the last letter we heard what he said of the First and Second Oxford, and the Lichfield MSS. He proceeds to speak of,—

"(4.) The Luxemburg folium. In the library of the city of Luxemburg, a leaf containing glosses was found attached to the back of a manuscript. These glosses are

neither Belgian, nor anything else than British, or rather Cambrian. This is proved by their similarity, in form and sound, to the glosses of the Oxford MSS., as also by the termination *etic* of the past participle passive, which is peculiar to the Cambrian dialect.

"All the Oxford glosses, and those of Luxemburg, are added, with a commentary, in my Appendix; for they are genuine ancient records co-eval with the oldest period of the Cambrian language. If they were as copious as the Irish glosses, we might easily restore the old Cymric poems to their primitive and genuine form. It is therefore greatly to be desired that scholars would diligently search for glosses of this kind, which lie unknown in the libraries of the continent, or in the Britannic Isles, and publish them when found.

"The manuscripts which follow belong partly to the same age, but they have been transcribed and altered by more recent copyists. We must first mention,—

"(5.) The Book of Llandaff. This manuscript preserves many ancient records intact; but in other instances the hand of the transcriber is seen. The writer, who composed the book in the beginning of the twelfth century (1100–1132), drew from an older manuscript. From this source, and from a tabulary of the church of Llandaff, we find descriptions of boundaries written in Cymric, and privileges of the bishopric composed in Cymric. Besides, the book abounds in Cambrian proper names, especially of men and places, which occur in charts from the times of the first bishops of the church, Dubricius, Teilo, and Oudoceus, that is, from the commencement of the sixth century, down to the time of writing.

"This book has been edited by the Welsh MSS. Society, not from the original manuscript of the twelfth century (which has disappeared in recent times), but from two transcripts, one of which is said to be a *facsimile.* Before this, certain portions had been published from the manuscript itself, in Dugdale's *Monasticon Anglicanum* (Savoy, 1673), and these portions agree with the edition made from this transcript.

"The edition is inscribed, 'The Liber Landavensis, Llyfr Teilo, or the Ancient Register of the Cathedral Church of Llandaff, from MSS. in the Libraries of Hengwrt and of Jesus Coll., Oxford; with an English Translation and Explanatory Notes, by the Rev. W. J. Rees. Published for the Welsh MSS. Society. Llandovery, 1840.'

"(6.) The Venedotian Manuscript of Laws, older than any other extant Manuscript Code of Cambrian Laws. It is the Hengwrt Collection, and appears to date from the twelfth century. It degenerates from the older form of the language, its variations are many, and its authority must not be taken where better evidence can be obtained. Yet many passages, especially from the earlier portion, are quoted in this work.

"The First Collection of Cambrian Laws is attributed to Howel the Good (Hywel Dda); and an edition has lately been published under the Record Commission, under this title, 'Ancient Laws and Institutes of Wales, comprising Laws supposed to be enacted by Howel the Good, modified by subsequent regulations under the native Princes prior to the Conquest by Edward the First; and anomalous Laws, consisting principally of Institutions which by the Statute of Rhuddlan were admitted to continue in force. With an English Translation of the Welsh Text. 1841.'

"(7.) The Red Book of Hergest (Llyfr Coch o Hergest), now at Oxford, in the Library of Jesus College. Among manuscripts which preserve the language in its *middle* stage, between the ancient and the modern, this is by far the most important *(facile princeps)*. It is judged by Sharon Turner, in his *Vindication*, to be of the fourteenth century.

"A considerable portion of this Red Book consists of tales relative to Arthur and his Knights (Arthur a'r ford gron, Arthur and the Round Table). Lady Guest, a very learned Cambrian lady *(femina doctissima)*, and one remarkably well versed in the literature of her nation during the period, has published these portions of the

Red Book, in three volumes. Her edition is thus inscribed: 'The Mabinogion, from the Llyfr Coch o Hergest, and other Ancient Welsh Manuscripts, with an English Translation and Notes. By Lady Charlotte Guest. London, 1849.'"

These seven manuscripts were used by Zeuss in the Cymric portion of his work. He undertook similar investigations in studying the other Celtic dialects; and the magnitude of his labour may be inferred from the fact, that perhaps there is not a single man in the three kingdoms who is capable of translating his book.

It is written in Latin, and so far there would be no difficulty. But the translator, to do justice to his task, ought to be thoroughly acquainted with Gaelic as well as Cymric. And here is the great stumbling-block; for it too often happens that our Welsh scholars know nothing of Irish, and our Irish scholars know nothing of Welsh.

As I said before, we must rouse ourselves to keep pace with the scholars of the continent; and if, among the literary men who meet at Denbigh in August next, any plan can be arranged for combined action, the cause of Celtic philology will be greatly advanced.

Several gentlemen in Ireland have promised to attend, and it is hoped that Scotland also will be represented.

If the results of this Eisteddfod correspond to the expectations which have been formed, we may organize a movement which will exercise a most important influence on Celtic literature.

ALFRED.

Denbigh, July, 1860.

CORRESPONDENCE.

WELSH FAMILIES IN IRELAND.

To the Editor of the Cambrian Journal.

Sir,—Having lately had the opportunity of seeing "Extracts from the Early Records of Ireland," I was struck with the great number of Welsh names, chiefly of Pembrokeshire, who were holders of large estates in that kingdom. There can be no doubt that there was a very large settlement of the Welsh nobility and gentry in Ireland at or after Henry's II.'s conquest of it, if not before. The names I speak of are almost all of Norman settlers in Wales, consequently the great probability is that they were settled in Ireland by conquest. We will presume therefore that the chief of these names established themselves there at the great invasion by Henry II. I hope, however, to give a clearer view of this settlement in another letter, as it is not improbable that other causes may have occasioned a settlement in Ireland from Wales. But at whatsoever time they may have settled, their families were still in power during the reign of Henry III.; for about the 36th of that reign the Irish records commence, and from them I extract the following names as then existing, and claiming lands:—

In that year we find Henry Goch, and Sarah his wife, and Philip their son, were concerned in pleadings before the justices itinerant in the county of Kerry. In the county of Limerick Wm. de la Haye, and Margery his wife, and John de Cogan. There can be little doubt that this John was of the family of Cogan of Glamorgan. Whether de la Haye came from Hay's Castle, in Pembrokeshire, is uncertain.

The next date in which I find names from Wales is 44 Henry III., in which year there is evidence of John, son of Walter Martel, Robert de Carew, Philip de Prendergast, Henry, son of Henry de Rupe (de Roche), and David his brother, William, son of William de Dundovenald, Eustace and John, sons of Milo de Rupe (Roche), all Pembrokeshire names. Also Geffrey de Carew, of Athrythanath, who married Agnes, the widow of Richard de Cogan; Tancard de Carew, who married Mary, the widow probably of John de Brademer. Howel le Fleming shows a Welsh origin, as does John, son of David de Pembroke. In this year are mentioned Philip, son of Odo de Barry, David de Prendergast, and Dervorgil his wife, which Dervorgil was daughter and coheir of Dermod Mac Carthy, Lord of the Cantred of Glynshalervy, in county Cork, whose other daughters, Edive married Thomas de Kanyngs, and Rachenild married

Robert Cusyn. In the same year we meet with an undoubted Welshman, Howel ap Einion. John de Llandaff is evidently from Glamorganshire, whose wife was Roesia. Richard le Fleming, and Seysil le Waleys, son of Geffrey le Waleys, by Erdodueil his wife, David Cradock, son of Cradock ap John, of Balimaketh. A branch of the Caunteton, *alias* Cantington, seems to have settled there; for David de Cauntinton, nephew of Roger de Caunteton, was seized of the manors of Glasmerike and Baliederthewell; and Nicholas de Cauntinton had a daughter Amicia, who married David de Rupe (de Roche). Adam de Staunton appears, who is probably of the same stock as the Adam de Staunton, whose daughter married into the family of Brun, Lord of Tregwynt, in Pembrokeshire. Then we have Gerard de Prendergast, John, son of John de Cogan, Richard de Valle, Simon de Cantilupe, and William de Prendergast. All the above are found in the records of this year of 44 Henry III., 1260.

In 1261 we have Baldwin le Fleming, Kadivor le Walleys, John, son of John de Cogan, and Juliana his wife, John le Poher, Meiler de Birmingham, Henry, son of Griffin de Rupe, Robert Stacpole, and Galfrid le Jeofne, who was probably connected with the Youngs, whom we find in the early part of Pembrokeshire history. And now we come to a name which confirms me in the conjecture which I advanced in a small topographical tract, which I had printed in Pembrokeshire about two years since, namely, that Rudbaxton, in that county, took its name from its founder, of the name of Rudepak, and that the etymology of Rudbaxton is neither more nor less than "Rudepak's Town." For here, in the records of Ireland, we meet with "Joan, who was the wife of Jordan Rudipak," showing clearly that the name of Rudipak once existed, and is found among these numerous settlers in Ireland from Wales. What is more probable then than the Irish Rudipaks coming from the stock of the founders of Rudbaxton?

To continue our proofs of the Welsh settlement of Ireland, we find, also in the year 1261, Julia, the widow of David le Walleys. The records appear now to be lost till the 53 Henry III., or 1269, when occur Walter le Jeofne (Young) and Claricia his widow; Henry de Rupe, of county Dublin, and Lucia his wife; Isaac Wallensis, whose daughter and coheir married Thomas le Cornwaleys; Richard, son of Robert de Llandhary (? Laundrey, whose name is in the Welsh Records); William ap David and Cecilia his wife; Walter de l'Enfant (? Malenfant, *sive* Malefant); Gilbert de Angulo (Nangle); Philip de Angulo; William and Jordan, sons of David de Cauntynton; David, son of Walter de Rupe; George, son and heir of Gerald de Rupe; Tancard de Carew, of Kilnepenrath, county Cork, and Elena his wife; Gerald, son of David de Prendergast, who obtained the townlands of Fythbarry, &c., in Connaught, William de Angulo, Michael de Angulo; and Galfrid de Prendergast.

Thus far are the Welsh families recorded during the reign of Henry III. Those of Edward I. may be deferred to another communication, in case the present should be approved of.—I remain, &c.,

THOS. PHILLIPPS.

Middle Hill, September, 1860.

ANCIENT BRITISH CHURCH.—INTERNAL DECORATION.

To the Editor of the Cambrian Journal.

SIR,—The various societies, Cambridge Camden, and Oxford Architectural, have done much within the last quarter of a century to improve church decorations, and to enlighten the public on this point of church interior arrangement.

There yet remains another field for the antiquary and the architect as to how Welsh churches should be decorated.

It is, in the first place, obviously out of all historical character, that a Church dating as far back as the Roman (not Popish) occupation of Britain, should have any characters such as German text, black letter, Old English, or Lombardic lettering in her sacred precincts.

Better, and more characteristic almost, would be the S.P.Q.R. of the Roman standards, to indicate that the Ancient British Church was established while Rome held sway in these isles. Even at the time of the advent of Augustine, it is very questionable whether he had any characters with him save the plain Roman lettering. This, therefore, I conceive, is more in place in Welsh churches than any scrolls of Old English, German text, &c., &c. These ought if possible to be avoided in all Welsh churches. They have no historic place whatsoever in the Ancient British Church. We are ages before these characters or letters as a Church; and therefore it is quite legitimate we should show it wherever we can. These German letterings only came in when the Church in these isles was above fourteen hundred years old. To show that we are as a Church coeval with the very dawn of Christianity, let us use the characters then in existence, viz., the *Ancient British.*

I know there are those who will say that we are setting up in our churches what the people cannot read, which is contrary to the 82nd Canon, but to this I would say that the blazoned scrolls of Old English, set up in many of our Welsh churches, are quite unintelligible to many both English and Welsh common people alike, and are moreover historically certainly out of place in Welsh churches. The plain Latin, then, are much more in accordance with the spirit of the 82nd Canon than German text, and much more easily seen and read in a Welsh church.

If this question was fairly considered, I believe that any prejudice which now exists as to the introduction of the Ancient British charac-

ters into our Churches, in the Lord's Prayer, the Creed, and the Ten Commandments, would give way to the historic propriety, and to the undoubted claim to antiquity, which those characters would assert. How tenacious our English brethren are of anything pertaining to the antiquity of their, and now our, own Church—the Church of England —of anything connected with that period of architecture called Early English. Yet we are ages before that period. The pride of the Apostolic Church of England is, or ought to be, that there was a pure Church in these isles long, aye, centuries, before the preaching of Augustine. It cannot, therefore, be out of place to remind ourselves, and the Welsh Church, of our early and purer existence.

To this end, therefore, this ancient feature of the period, the British character or lettering should be, and could be, introduced with great propriety and symbolism.

The trefoil, fleur-de-lis, and the triangle, are brought in, in English churches, as peculiarly indicative of the Trinity. They are all good in their way in English churches; but equally good, and more appropriate in Wales, would be the "three rays of light," radiating down from heaven to earth—coequal emblems of the Triune God—coeval also with the preaching of St. Paul—or to those who deny thus the Church of Claudia and Pudens in Britain, in the middle of the first century.

As an emblem of the Trinity, in a Trinitarian Church, they are certainly superior to the trefoil, the fleur-de-lis, or the triangle; they are more strictly and literally proper in our Welsh churches, than anything else we could have; they are not borrowed from any foreign Church or nation; they are our own, and they are the only characters as letterings, as an alphabet, which give us at once a fountain of type in three plain and equal rays—a perfect emblem of the Triune God. Eloquent, and speaking, and simply truthful, are these "three rays;" their antiquity is immense; their symbolism as a Trinitarian emblem unchallengeable.

We know of no other alphabet in the world composed entirely from such characters—only three simple lines. Should not these, therefore, be the handwritings on the walls of our temples in Wales dedicated to the worship of the glorious Trinity? Much more might be said on this subject; suffice it to say that Welsh church architects have every authority, indeed, national and antiquarian also, for introducing these most appropriate and patriotic symbols of our religion, our country, and our God, into those houses in our land set apart for the special worship, and honour, and glory of the Deity.—I remain, &c.,

/I\

REVIEWS.

DRUIDISM. Second Article in the *Gwyddionadur; or, Encyclopedia Cambrensis.* Part XXXII. Denbigh: T. GEE.

A school has recently sprung up among us, the object of which, apparently, is to depreciate everything of a national character, and to deny all those facts relative to Welsh history and literature which men of learning and research have hitherto considered as sufficiently established. But while the object of the several members of this school is the same, they do not all appear to be actuated by the same motives. Some, no doubt, take up their pens from a love of notoriety, some are influenced by the spirit of pedantry, not having it in their power to appear learned in any other way, and others again having met with some public slight or disappointment, adopt this course of wreaking their vengeance. There is much danger to be apprehended from this class of people; for, under a pretended display of learning, however superficial, and an affectation of criticism, shallow and unsound as it may be, they are apt to mislead the unwary, and confound those who are unable to investigate facts for themselves. It is, therefore, of great importance that we should expose their dirty tricks, and show our countrymen with what kind of weapons these literary insurrectionists attempt to overthrow the establishments of ages. One of the most barefaced, silly, and unfounded attempts of this kind, which it has been our fortune to see for some time, is the article at the head of this notice, and which is currently attributed to the pen of Mr. William Roberts, of Blaenau Gwent, who also rejoices in the bardic name of Nevydd. The writer professes to give an account of British Druidism, but he devotes more than thirty-two columns—his entire article—to prove that we have no account to give save "three or four lines in the works of Cæsar, and the account given by Tacitus of their utter destruction in the isle of Anglesey, A.D. 58." Mr. Roberts, for we assume him to be the author, begins his article with Dyvnwal Moelmud, and the Laws which bear his name. Contrary to the unanimous testimony of the Welsh genealogies, triads, and chronicles, he pronounces Dyvnwal to be a "myth." No reason is given. Must we abandon the said authorities for the *ipse dixit* of Mr. Roberts? The supposition is simply ridiculous. Having despatched poor Dyvnwal so summarily, Mr. Roberts proceeds to deal with his Laws. Of course, Dyvnwal not existing, he could not have been the author of these laws. Who could have framed them? There is no difficulty in finding out; Mr. Roberts positively declares that they are the enactments of Alfred the Great. Here is news indeed, that Wales should have been so thoroughly subjected at this time to the authority of the English king, as to receive laws at

his hands. These laws, however, are Welsh in every respect. They contain no allusion whatever to the English court. All power and authority are made to concentrate in the nation of the Cymry. The bardic system is likewise recognised in all its fullness, which seems to point to a much earlier date than that of Alfred the Great. Earlier, did we say? Mr. Roberts, forgetting that Alfred lived in the ninth century, a little further on ascribes the compilation of these laws to the sixteenth century, and "the bards of Tir Iarll were the authors of everything original in the Triads of Dyvnwal Moelmud!" Can inconsistency go further? Such are thy gods, O scepticism!

The Laws of Dyvnwal Moelmud are written in triads. The triadic form has hitherto been associated with great antiquity. Mr. Roberts feels that this fact will weigh considerably against his theory, and therefore he is necessitated to find some means for upsetting it. He accordingly declares that "faith in the triads is but a new article in our faith, scarcely more than sixty years old, but it has done much towards bringing the Cymry into contempt, and to depreciate the character of Welsh literature." "It is strange that there are so few allusions to the triads in the works of the earlier bards; only three or four are found in the poems of Cynddelw and Prydydd y Moch, and they do not become frequent until the middle of the fourteenth century. The fourteenth, fifteenth, and sixteenth centuries may be called the era of triadic composition." "This form is only found in the Dimetian and Gwentian copies of the Laws of Howel—the oldest copies—namely, those which contain the Venedotian code, and which are MSS. of the fourteenth century, are totally destitute thereof. Therefore, there is a strong probability that the 'Triads of Dyvnwal' are taken from the Dimetian and Gwentian copies, which are two centuries at least older than the Moelmutian series." There is a magnificent piece of argumentation here worthy of a man who is trying to extricate himself from the slough of despond. It is not true, however, that the allusions to the triads in the earlier poems are few. Aneurin, in one single page of his "Gododin," distinctly recites the title of *ten triads*, and that merely in the description of an army. Taliesin also is full of allusion to triads, which had existed from remote antiquity, and which he cites with respect, by way of authority.

For example,—

1. Tair fynawn y sydd.—*Myv. Arch.* i. p. 20.
2. Trydydd par yngnad.—p. 35.
3. Tri thri nodded.
4. Tri charn avlawg.—p. 44.
5. Tri lloneid Prydwen.—p. 45.
6. Tri wyr nod.—p. 48.
7. Tair blynedd dihedd.—p. 49.
8. Tri dillyn diachor.
9. Tair llynges yn aches.
10. Tri diwedydd cad.

11. Tri phriawd gwlad.—p. 64.
12. Trydydd dovn doethur.
13. Tri chynweisad.
14. Tri chyvarwydd.—p. 65, &c., &c.

Llywarch Hen's poems are all written in the triadic form, in the metre called "Triban y milwr," or "the warrior's triplet," which, according to the prosodial treatise entitled "Cyfrinach y Beirdd," is the simplest and most ancient of metres! But we have forgotten. Mr. Roberts has proved beyond the possibility of doubt that all the poems usually ascribed to the sixth century are the productions of the twelfth century. Be it so. However, even in that case they are among the earlier bards, and the fact remains that they are full of allusions to triads, contrary to the audacious statement of Mr. Roberts.

Not only do we rest on references in Welsh poems, but we have the authority of Greek and Latin writers in favour of the antiquity of the triads in connection with the Druids. Mela has preserved one of the druidic triads, thus:—

"One of their precepts has become public, namely, that which bids them remember,—

"'To act bravely in war;
That souls are immortal,
And there is another life after death.'"

Diogenes Laertes presents us with another,—

"To worship the gods;
To do no evil,
And to exercise fortitude."

It is true that these refer more especially to the Druids of Gaul; yet, as Cæsar informs us that there was a general identity between the Gallic and British systems, the latter only being more pure, we may well suppose that the Druids of Britain were acquainted with, and availed themselves of, this artificial mode of improving the memory.

Mr. Roberts can make no distinction between mythological triads, or those which are founded on romances, and such as are purely historical. This shows no great critical acumen. We freely grant that some of the Triads, such as the one he quotes, are founded on legends; but we utterly deny that all of them come under this category. And even if they were, the circumstance would detract nothing from their authenticity, but in some instances rather enhance it, inasmuch as we then would be certain that they were not pure fabrications, but that they stood on a substratum which existed previously. For it does not follow surely that every "ystoria," which Mr. Roberts has rendered into English by the word *legend*, is without authority, much less framed as late as the twelfth century. "Ystoria" is of the same signification as the Latin word *historia*, or the English *history*, neither of which implies romance, or a work of fiction.

The orthographical guise of these documents proves nothing but the age of the MS. The date at which they were originally composed

is not affected by that, further than that they could not have been composed subsequently to the age of the orthography in which they appear. There is no doubt that the copy which is printed in the *Myvyrian Archaiologg* was made in the sixtecuth century, but we must have something besides the orthography to prove that it is a composition of the sixteenth century. It is very possible that

"Tair clud addwyn y sydd; beirdd yn darogan heddwch; cyrch cynhauav; a phriodas,"

was originally written somewhat after this manner,—

"Teir clot atoon o sot peirt on tarocan etoc corc conaoam apriotas."

Successive scribes would write the sentence each in the orthography of his own day, until it assumed the form in which we have it at present. Mr. Roberts is continually confounding the date of the original composition of a document with the date of the MS. in which he finds the document written, without being aware that this implies the comparative modernism of many books usually assumed to be old, not excepting the Holy Scriptures themselves. On this principle, if by any chance the Red Book of Hergest were destroyed, Lady Charlotte Guest would be reputed as the author of the *Mabinogion;* and if there were any editions published of any MSS. lately burnt at Wynnstay, they would now be of no authority whatever. There is no integrity in the world.

The age of a composition is to be inferred from its contents, supported, if possible, by extraneous authority, rather than from its orthographical form. And this test the Moelmutian code will certainly bear. The 71st Triad beyond doubt refers to a state of things which could only have existed prior to the introduction of Christianity. In vain does Mr. Roberts endeavour to get over this fact—there it remains patent, glaring. "The Laws of Dyvnwal Moelmud," he says, "have forgotten to make any mention of the Druids. This was a very remarkable inadvertency; we have here only the strange and unauthorized compound *Derwyddvardd* (*i.e.*, Druidbard), and that but once." As if once were not enough to establish our point. How did Mr. Roberts find out that *Derwyddvardd* was strange and unauthorised? Does he not maintain that there is nothing said of Druids and Druidism in any Welsh document that we possess? How can he then compare the above word with others, in order to find out whether it is strange and unauthorised or not? Or is it strange because solitary? We should say that if strange at all, much less likely is it to have been a forgery, or an interpolation of late date. Its peculiarity is an argument in favour of its antiquity rather than otherwise.

Mr. Roberts pretends to prove, from other words found in the Moelmutian code, that it could not have been issued before the Christian era. "There are references therein to books and special festivals, which we know from the Laws of Howel the Good were Christian things." There is mention made in the Old Testament, and

in Greek, Latin and Hindoo histories, of "books and special festivals," but it never occurred to us before that they must have been Christian. All who have written about Druids are unanimous in saying that they observed certain seasons with peculiar solemnities, and in Cæsar's days at least they possessed a knowledge of letters, and letters imply books.

Mr. Roberts gives a series of other terms,—"yngnaid, rheithwyr, cynghaws, ysgrifen ar byst, llanau, ffeiriau, marchnadoedd, arfau bonedd, celfyddyd, meddyginiaeth, trafnidiaeth, morwriaeth, gwyboddau doethineb, dwyfoldeb, gwladoldeb, athrawon llys a llan, byzants, gwyr llen o athrawon, degymau, clasdir, plwyfydd, llyfr llys, offeiriad, maer, canghellawr, and rhingyll." That all these particulars were of Christian origin is certainly more than Mr. Roberts can demonstrate. There is "trafnidiaeth," or commerce, for instance. Did Mr. Roberts never hear of the trade in tin that was carried on between the Ancient Britons, and Phœnicians, and Greeks? Also, "morwriaeth," or navigation; if Mr. Roberts could read Cæsar's Commentaries he could there learn that our British ancestors could sail over into Gaul, which implies some knowledge of navigation. To deny that the Ancient Britons knew anything of "dwyfoldeb," theology, and "gwladoldeb," the system of government, is to make them inferior to all other heathen nations. Some of the terms mentioned by Mr. Roberts are not to be seen in the Moelmutian Triads, but are the creations of his own brains: such are "byzants," and "plwyfydd," or parishes. This is worthy of the school under consideration, and shows how vigilantly its members require to be looked after. Mr. Roberts has treacherously converted the purely Cymric word *bygant*, to serve his own wicked purpose, into *byzant*, a Byzantian coin. It would be difficult for him to find in any other document that this foreign coin ever passed current in Wales. The root of *bygant* is *cant*, a circle, and it undoubtedly refers to the ring money which, according to Cæsar, the Ancient Britons used. "Utuntur aut ære, aut *annulis ferreis* at certum pondus examinatis pro nummo." The adjective form of *cant* is *ceiniog*, the word still in use to denote a penny.

We do not deny but that there are some few references to Christianity in this code. This was a necessary consequence of its employment as the law of the land until the time of Howel the Good, and it would have been strange indeed if none such did occur. But they did not remove the druidic substratum, and the later introductions are not difficult to be recognised. An example of the progressive amplification of the Laws, adapted to the successive requirements of the times, is seen in the following triple triad:—

"There are three relics to swear by: the staff of a priest; the name of God; and hand-in-hand with the one sworn to: and these are called hand-relics. There are three other modes of swearing: to wit, averment upon conscience; averment in the face of the sun; and confirming under the protection of God and His truth. After that

were introduced: the ten words of the law; the Gospel of John; and the blessed cross."

The two first forms of swearing are druidic, retained, as we see, though the third, the Christian form, is added.

Mr. Roberts cannot see the difference between the germ of a thing and its full development, nor can he understand that a certain practice may exist in one country long ere it be taken up in another. Hence he draws a conclusion that, because heraldry, properly so called, was not known in England before the twelfth century, the ancient Cymry knew not how to symbolise arms before that time. Clanship, or a system of tribes, involves in itself the idea of distinctive badges. Aneurin's "Gododin," and Llywarch Hen's poems, have clear allusion to such. The *Annales Cambriæ*, a MS. of the tenth century, speaks of Arthur carrying the image of Jesus Christ on his shoulder (or perhaps more probably shield, the old name of both, *iscuit*, being spelled alike). This was a badge, likewise. And these authorities are considerably older than the twelfth century. Mr. Roberts, evidently with the view of misleading, translates "arvau" into *heraldry*, and "arwydd arvan" into *heraldic blazonry*, whereas they are simple terms, and by no means convey the idea of scientific skill which is involved in modern heraldry.

After what we have already said as to the antiquity of military badges, we need not notice Mr. Roberts's malicious taunt, that Twm Shon Catti is the first herald bard that is mentioned.

"There is only one copy extant of the things called the Laws of Dyvnwal." Such is the elegant declaration of the oracle of Blaenau Gwent, and it is as unfounded as the rest of his assertions. To our knowledge, there are two copies at least in the Hengwrt Library.

Enough of Dyvnwal. Turn we now to other matters which Mr. Roberts considers as of no authority in respect of Bardism. Of the same date as the Moelmutian code, that is, according to him, the sixteenth century, he regards "The Triads of Glamorgan," "The Triads of Privilege and Usage," "The Triads of Bardism," and several fragments in the *Iolo MSS.* We are astonished at the limited knowledge which Mr. Roberts seems to have relative to the bardo-druidic system. If he could read Cæsar, he would there find that the Druids cultivated the art of memory to an extraordinary extent, and that they did not commit the things pertaining to their discipline to writing. Such is the testimony we have of them also in our own records. It would be idle, therefore, on our part to look for full statements of their doctrine and usages, as long as the circumstances of the times allowed them the free exercise of their ancient custom. All we could in fairness expect to see would be casual allusions to some of them in the poetical compositions of the bards. When the bards, however, lost the patronage of the princes, and could not hold the open Gorsedd regularly, they committed their traditions, lest they should be lost, to writing. This they did in the sixteenth century, hence they bear the orthography of that period. But they are not

the less genuine, as traditions of the bardic system, on that account. If the Freemasons were now, for the first time, to give publicity to their traditions, no one would be justified in saying that they are not the genuine traditions of the Order from time immemorial, much less that they are forgeries of the nineteenth century. But such is the hatred which some people have against their country, and its ancient institutions, that they will not believe it to have anything of value, or that its people could be honest, as long as it existed in an independent state. After that they make a few individuals, especially Iolo Morganwg, clever beyond precedent, at least in the art of forgery. Truth, however, in spite of these attempt at suppressing it, will ultimately prevail; and we doubt not that Mr. Roberts's heart bleeds to find that M. Pictet has accepted "The Triads of Bardism" as a true delineation of medieval Bardism. If he had been on his side, how he would have displayed his name! for Mr. Roberts is fond of being in the company of great names. Even Mr. Stephens is made much of.

Mr. Roberts has taken great pains, and made a great display of something like orthographical learning, to prove what nobody denied. Whilst, however, "Cylch y Ceugant," "Cylch yr Abred," and other curious terms, are unmistakably in the orthography of the sixteenth century, it would be a difficult task for Mr. Roberts to account for the invention in that age of the doctrine they involve. "Haws dywedyd mynydd na myned trosto."

Mr. Roberts takes the poetical compositions of the bards in hand next, and finds in them no trace whatever of the bardic system. As usual, he fixes the age of the composition by the date of the MS. The oldest MS. referring to Taliesin is the Black Book of Caermarthen, written in the twelfth century, and this contains only three poems that are attributed to him, but which are of course of that period. Whenever that MS. perishes, for perish it must some time or other, then these poems become more modern, exactly of the age of the MS. next in point of date.

Another fact worth knowing is that, in the same volume, the MS. must be of the same date throughout, however different in style it may be. Hence the Black Book of Caermarthen is of the twelfth century, because it contains an elegy on Madog, son of Meredydd, Prince of Powys, A.D. 1158, though the handwriting in which this occurs is very different from the former part of the work. Mr. Lhwyd, whom some people are bold enough to consider as good an authority as Mr. Roberts, says of this book,—"The former part of this book is in a large fair character, and seems *considerably older* than the latter." And again,—"The first half of this seems to have been written in a *very ancient* large hand. The rest is in a *later* hand, but ancient." Mr. Sharon Turner is of opinion that the first part is "the production of the *tenth century*, or thereabouts." Thus honesty and learning make a difference of two hundred years between the former and latter portions of this volume, which Mr. Roberts, to

serve his anti-national ends, would, without scruple, lump together under (of course) the later date.

"As far as we have any proofs most of the songs attributed to Taliesin were not written in the twelfth century. They are only to be found in the Red Book of Hergest, and the Red Book, according to E. Llwyd, was not written until about the end of the fourteenth century; consequently here is a period of about 800 years between the time in which they are supposed to have been written, and the oldest MS. in which they occur, and that in the middle of *the dark ages.*" Wonderful discovery! Profound discrimination! Awful times those dark ages! Let the authorities of Jesus College, Oxford, take especial care of the Red Book, for in case it is lost, Iolo Morganwg, or Owain Myvyr, will probably be found to be the authors of the poems of Taliesin.

But here is another fact, founded on the orthographical system which Mr. Roberts everlastingly hangs on, that many of the alleged poems of Taliesin are easier to read than many of those known to belong to the twelfth, thirteenth, and fourteenth centuries. In their present orthographical guise they may be, but, as we have already observed, the spelling is no criterion whereby we may infer the date of a composition. Late orthography may prove the popularity of a document.

Mr. Roberts maintains that the Ovate and Druid were unknown as bardic orders in the tenth century, when the laws of Howel the Good were framed, because they are not named therein. Mr. Roberts is ignorant of the fact that the Druid generally went by the name of "Bardd teulu" at this time, whose existence, as well as that of "Bardd cadeiriawg," he himself acknowledges. But the omission of all mention of ranks and offices in a code of laws is certainly no proof of their non-existence; especially when such are alluded to in other documents. And they are alluded to in other documents, both before and after Howel's time. Here are a few examples:—

Addwyn i ddragon.
Ddawn y *Derwyddon.—Taliesin.*
Bedd Llawr, llu *ofydd.—Eng. Beddau Milwyr.*
A'th folant feirdion *Derwydon* dor.—*Cynddelw.*
Nis gwyr namyn Duw a dewinion byd.
A diwyd *Derwydon.—Ibid.*
Mwyn *Ofydd* i Feirdd ei faith goelfain.—*Ibid.*
Cyd bwyfi cariadawg cerdded *ofydd.—Howel ab Owain Gwynedd.*

Mr. Roberts triumphantly declares that there is no mention of Druidism between Tacitus in the first, and Cynddelw in the twelfth century. How can there be when he sweeps away all the literature of that interval? If he were to allow us what we have been used to, we could adduce references as above. Mr. Roberts cannot deny that, subsequently to the twelfth century, allusions to the Druids are frequent.

They are too glaring for him to deny; he therefore makes most impotent and ridiculous attempts to deprive the words of their obvious and ordinary meaning. Accordingly, he expounds

A'th folant feirdion Derwydon dor,
O bedeiriaith dyfyn o bedeir or,—*Cynddelw.*

thus,—

Bards will praise thee, defender of the wise,
Of four languages, &c.,

taking "Derwyddon" to mean simply wise men, and "dor" defence. But why prefer this to the literal meaning,—

Bards, even robed Druids, will praise thee,
Of four languages; they will come from the four quarters,

except to make a case?

Nis gwyr namyn Duw a dewinion byd,
A diwyd Derwydon,
O eurdorf eurdorchogion,
Ein rif yn riweirth afon.—*Cynddelw.*

Here again he takes "Derwyddon" simply in the sense of *wise men*,—

None knows but God, and the sages of the world,
And diligent wise men,

instead of "diligent Druids." Wise undoubtedly they were, but the true signification of the word is "Druids," and Mr. Roberts had not the least reason to change it as he did. He should try to support his theory honestly and by fair means, or give it up. The learned world will not be humbugged in this manner; and certainly Mr. Roberts is not the man to convince it that black is white, and darkness light. Even if the words, as used above, stood merely for wise men, the name "Derwyddon" remains, and in itself contradicts the statement put forth by Mr. Roberts, that there was no memorial of any kind among the Welsh people respecting the Druids after their annihilation by Paulinus.

In order to show the Druids in the blackest colour possible, Mr. Roberts must needs invent an odious derivation of the word "Derwydd." "We think that we have a root much more similar to *Derwydd* in the word *der, dera*, that is, goblin, evil spirit, devil; then would *Derwydd* signify one possessed of the spirit of divination, a magician, or diviner." This of course suits Mr. Roberts's purpose much better than the natural etymology *Dar-wydd*, a man eminently endued with knowledge. The primitive name of the British priest was *gwyddon*, a man of knowledge. When the three orders of Bard, Ovate, and Druid were created, the last was distinguished as *Dar-wydd*, pl. *Dar-wyddon*.

Our space will not allow us to review this pedantic article as fully as we could wish. We have, however, sufficiently shown it to be a tissue of fallacy, conceit, and prejudice from one end to the other.

Mr. Roberts would do well to follow some profession suited to his genius and capacity, and abandon for ever the idea of overthrowing the empire of Welsh literature. He is not just the hero raised by Providence for this end. He cannot do it. His mind is too small.

TRANSACTIONS OF THE OSSIANIC SOCIETY FOR THE YEAR 1857. Vol. V. The Proceedings of the Great Bardic Institution. Edited by Professor CONNELLAN, Queen's College, Cork. Dublin: Printed under the direction of the Council, for the use of the Members. 1860.

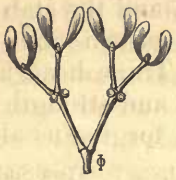
The Ossianic Society was founded on St. Patrick's-day, 1853, having for its object the preservation and publication of manuscripts in the Irish language, illustrative of the Fenian period of Irish history, &c., with literal translations and notes. The above constitutes the Fifth Volume which has been published under its auspices, and is decidedly one of the most interesting of Irish works. It is taken from a vellum manuscript of the fourteenth century, (the Book of Mac Carthaigh Riabhach,) and appears under the able editorship of Professor Connellan, who has prefixed an instructive introduction, and added copious notes, illustrative of several points alluded to in the text. The work itself is a tale, or legend, somewhat similar in general character to the *Mabinogion* of Wales; but, in respect of tone and style, peculiarly Irish. The power of the Bards—their use and abuse thereof—are vividly portrayed, the attributes of the chief Bard and his school enumerated, and his lays of praise and satire recorded.

In addition to the "Proceedings of the Great Bardic Institution," the volume contains a very learned investigation of the claims of *Ossian's Poems*, in which Macpherson is conclusively held up as a forger.

We are glad to find that the Society has yet plenty of work in store; no less than eight different volumes on various subjects are enumerated as being in course of preparation. We sincerely trust that it may meet with that support which will enable it to bring out these works, and others calculated to throw light upon Irish history. At present there is every prospect of success, the number of members amounting to between 700 and 800. Another promising feature is, that a kindred society has lately been established in New York, with a council composed of Irish scholars, which has already given pecuniary assistance to the parent society. We heartily congratulate our Celtic brethren, both in Ireland and America, upon their energy and patriotism.

THE

CAMBRIAN JOURNAL.

ALBAN  ARTHAN.

(WINTER SOLSTICE.)

GWAITH SION CENT.

III.

COWYDD I DDUW,

Or a poem addressed to God, the substance of which is to this effect:—Supreme Being, our true Health—dear Saviour and Prophet, one God from heaven, and our Man; without Thee we cannot walk or turn in any direction, nor see anything, nor enjoy the produce of the earth. No man can live, there can be nothing good, no sustenance, no joy, without Thee. Holy Lord, there is no Father of all but Thou. Great is the prosperity Thou hast bestowed upon Thy children. When Thou camest as a conqueror into the world—and possessed of grace—after the apple had turned Eve out of the blissful life and happy world, and sent her and her husband, like blind persons into darkness, and their children and descendants into the same furnace, Thou didst redeem them without boasting. And grievous was the redemption, and full of pain. Judas conspired to betray Thee, and the Jews to seize Thee, O Thou wise Son of Mary.

They bound Thee midst bitter cries, and examined Thee, O Son of the generous God. They placed on Thy head, O Divine King, a crown plaited of thorns prickly and severe. The earth trembled when Thou wert crowned. Two iron nails penetrated Thy hands and a third Thy feet, O triune God. Thou wert pierced in Thy heart. When we see every hardship that befell Thee for the sake of the captive soul, in behalf of a rough clod of earth, it is very hard to behold Thee, O holy God. For Thy grief and sorrows, and the stab that was inflicted on Thy breast; for Thy crown and innocent blood, and the pain that entered Thine head and feet, grant us, O Jesus of heaven, grace and strength against all infirmity, and, O God of heaven, forgive us all our wickedness.

Y Gwr uwch ben goruwch byd,
Gorucha, an gwir iechyd,
Yn ceidwad hoff an prophwyd,
Un Duw o nef an Dyn wyd,
Hebod ni allwn rodiaw,
Na throi nag yma na thraw,
Na gweled na cherdded chwaith,
Dduw wyn, enwog ddyn unwaith,
Na chael, er a drafaelien,
Na ffrwyth ar ddaear na ffren.
Na dyn byw, na da ni bydd,
Na lluniaeth na llawenydd,
Arglwydd gwyn, nid oes geni,
Un tad oll onid Tydi,
Mawr yn Arglwydd ywr llwyddiant
I troes dy blaid tros dy blant.
Pan ddaethost er bost ir byd,
Goresgynwr ar gras gennyd,
Wedi 'r afal droi Efa
Or bywyd teg ar byd ta,
Ai gyrru hi a gwr hon
I dywyllwch, fal deillion.
Ag ir un gist gerwyn gau
I plant ai heppil hwyntau,
Prynu a wnaethost heb fostiaw,
Pryn trwm a fu'r prynniad traw,
O adrodd oi fodd a fu,
Ben Brenin, boen yw brynnu,
Gwa Suddas gyfansoddi
Doe fwrw twrn dy frad Ti,
Ar Uddewon ar ddeuair
Ith ddala, Fab ddoethloyw Fair,
Dy rwmmo dan grio yn grych,
Dy holi, Fab Duw haelwych;
Rhoi ar dy ben, Dduw Frenin,
Goron bleth o ddrain gerwin blin.
Dauar oll, da o wr wyd,
A grynnodd pan goronwyd;
Dwy or hoelion dur helaeth
I hoeliaw dy ddwylaw i ddaeth,
Ar drydedd ai dyreidi
Ai yn dy droed, un Duw tri;
Dy frath a roed dan dy fron,
Un Duw gwyl, yn dy galon.
Wrth weled pob caledi
Er enaid tyn fu arnad ti,
O Dduw gwyn, i briddyn brych,
Ond yw odrwm dy edrych!
Er dy gur ath ddolurion,
Ath friw a gefaist ith fron,
Ath goron, ath wirion waed,
Ath boen draw ith ben ath draed,
Rhoi yn rhag pob rhyw annerth,
Er Iesu, o nef ras a nerth,
Yn son an holl ddrygioni,
Yma Dduw ne; madde imi.

IV.

COWYDD O DDECHREUAD Y BYD.

In this poem the author describes the several works of the creation, as they occurred on each day of the week,

together with the fall of man. God created all things in fair order. He created all the angels first—on the festival of heaven—Sunday On Monday He made the fair sun to guide the day—the air and beautiful moon, and all the stars. On Tuesday the Father made the seas and their bulwarks and the lands beyond. On Wednesday He created fish for man, and all the birds. On Thursday He created all the animals and made them subservient to the use of man. On Friday He made Adam, and took one of his ribs wherewith to form a wife for him. Saturday He blessed. On Sunday the Body of Jesus rested. Adam and Eve were formed within an hour, and in less than two hours they were punished. Scarcely had he taken the apple from the tithe tree, when it became to him a grievous care. They remained there no longer, for God sent them from that position into darkness; and Adam laboured with his hand—used his sharp spade frantically, in order to avenge the deceit. After nine hundred and thirty years, and a little more, the man died. And after he was dead, Adam remained in hell for four thousand, six hundred and four years. It was good of the Grandson of Anna to take upon Him the chaste flesh of his Mother, the pure Mary. May there be no man whom Christ shall not have redeemed with His efficacious blood. After Him there is no king's son who will redeem man.

Digam i gwnaeth Duw gymwyll
Dechre 'r byd, diochr bwyll;
Pob rhyw beth ddifeth ofeg
A greawdd Duw mewn gradd deg,
Yngylion[1] oll yngwyl nef
Gynt a wnaeth Duw yn gyntaf,
Ar dduw Sul yr oedd oesoedd
I gwnaeth hwynt a gwnwaith oedd.

Duw Llun i gwnaeth Duw llowydd
Yr haul deg[2] ar hwyliaw dydd,
Ag awyr a lleuad guoedd,
Ar ser oll, gore saer oedd.
Duw Mowrth, gore un dameg,
I gwnaeth y Tad gwnwaith teg
Moroedd cynt ai muroedd call,
Ar tiroedd or tu arall.

[1] It would appear that our author interpreted the light created on the first day as being identical with "the angels of light." This was the opinion also of many other commentators, whilst Origen, Bede, and others thought the angels were created at the same time as the heavens, and that Moses included them under the expression,—"In the beginning God created the heavens."—(*Gen.* i. 1.)

[2] According to the Mosaic account, the sun and moon and stars were created on the fourth day, namely, Wednesday.

Duw Merchyr, myfyr fur Mab,
Diarben gwnaeth Duw eurbab
Pysgod[3] i ddyfod i ddyn,
Pawb i dir pob aderyn.
Difiau i gwnaeth Duw ofydd
Yr holl ynfeiliaid[4] yn rhydd.
Dryd i arfaeth drwy derfyn
Ai troi yn dda ir truan ddyn.
Duw Gwener yn deg iniawn
Adda a wnaeth addfwyn iawn
Ef a dynnawdd fy nawdd Naf
Iesin oedd asen Addaf,
I wneuthur loywbyr ai law
Gore gwyddiad gwraig iddaw.
Duw Sadwrn cyn cyfrwn cawdd
Buan deg i bendigawdd.
Duw Sul i bu ddewis hawdd
Gorph Iesu i gorphwysawdd.
Ag Adda Duw ai gwyddiad
Ag Efa deg o gof dad
Ef a wnaeth o fewn awr,
Ai dial cyn pen dwyawr.[5]
Prin i dug or pren degwm
Afal troes yn ofal trwm
Ni buant hwy o bwynt iach
Yn hwy yno yn hayach.
Foi gyrrodd hwynt oi gradd hon
I dywyllwch fal deillion.

Ag Adda gynta trwy gawdd
Ai law fawr a lafuriawdd
Ai gaib lem o gwbwl amwyll,
Eiddil tost i ddial twyll.
Deuddeng mlynedd iownwedd Ior
Ar higain a pheth rhagor,
A naw cant,[6] moliant milwr,
Befr gorff i bu fuw 'r gwr
A chwedi briw oerni brad
Marw Adda mawr wyddiad,
Bu yn uffern fygrwern fodd
Bedair mil bowyd ormodd
A chwechant tyn tyfiant hedd,
Flin Adda o flynyddoedd,
A phedair,[7] och na pheidiwn,
Mlynedd hir fu orsedd hwn.
Da fu'r Mab, difai yw'r modd,
Duw disgybl da an dysgodd,
Disgyblion ir dynion da
Ar unwaith fu i Wyr[8] Anna
I gymryd ddiwyd ddiwair
Gnawd i Fam, y gannaid Fair.
Na fid ddyn rhy ynfyd hwyl
Waed erchyll, wedi orchwyl,
Nis pryn Crist di dristwaith
Waed rinwedd ond ar unwaith.
Ag nid oes wedi foes fo
Mab prenin mwy ai prynno.

V.

CYWYDD I'R PWRS.

An address to his purse, which the bard describes as —my person, my golden chest, my divinely sent stock,

[3] Fish and birds are by Moses referred to the fifth day, Thursday.

[4] Animals, according to Moses, were created on the same day as man, Friday.

[5] Johannes Menevensis, in "Yr Awdl Vraith," (*Myv. Arch.* i. p. 92,) says,—

"Seven hours were they
Guarding the orchard,
Before meeting with Satan,
The ranger of Tartarus."

[6] Nine hundred and thirty, according to Moses.—See *Gen.* v. 5. "Whanne he had lyved nyne hundred yere and xxx. he deied, byried in Hebron: his hed was left with the Flood, and leyd in Golgatha." —Capgrave's *Chronicle of England*, p. 5.

[7] According to this chronology there would be 5536 years from the Creation to the Nativity of Christ.

[8] Anna was the mother of the Blessed Virgin.

my dear guardian, my prophet and companion. There is no better guardian under heaven, O golden nest, than thou; nor a better paymaster. I have possessed horses, I have been respected, I have had jewels, arms, relics, garment, a crown of gems, rings, chains—my relatives are many in Emlyn. Thanks to my purse for this. I have learned much of the Book of Solomon, and the Seven Arts, I have learned a trade, I know how to compose a Cowydd and an Englyn. Thanks to my purse for this. I have nine times as many connections as are required for my business. I know that I shall have eight kinds of relationship. I shall have brethren in the faith—every traveller, every beggar, every minstrel, every lord, every cunning man, every gentle man will come at my bidding. Thanks to my purse for this. I shall fare well every day with meat and drink. I shall meet with much respect in every market—in every congress of banquet and country. Thanks to my purse for this. Should I be detected in the act of thieving, and be sent to court, and should judgment and inquest be held over me, I know that I shall be excused. Forty persons would perjure themselves in my behalf—all the officers would be on my side. Thanks to my purse for this. I have been much loved by women. I have had assignations below Conwy, I should have a million more if I like. I am not permitted to go alone from the tavern, there is much contention for me, and I am accompanied to the place of mead. Thanks to my purse for this. I know that with money I might have all Wales, its houses, its castles, and its land. I shall have love in Paradise—heaven for my soul, at the bidding of false popes—and the good will of every enemy. Thanks to my purse for this.

Fy mhwrs melfed, fy mherson,
Fy nghoffr aur, fy nghyff or ion,
Fy ngheidwad hoff, am profhwyd,
Fy nghydymaith unwaith wyd;
Nid gwell ceidwad rhad rhoddi,
Nyth aur, dan awyr na thi,
Na thalwr well dros well dyn;
Y mhwrs gramersi[9] am hyn.
Bum berchen meirch, bum barchys,
Tlysau, arfau, creiriau, crys,
Crown emmau, modrwyau mwrn,
Cadwynau nawsau nowswrn,

9 Gramerci, grand merci, great thanks.—*Fr.*

Trwsiad rhagor ddyn trasyw,
Im gwlad am buriad im byw.
Aml fy nghenedl yn Emlyn ;[1]
Ymhwrs gramersi am hyn.
Dysgais dalm ar lyfr Salmon,
Ar saith gelfyddyd, ar sôn,
Dysgais arfer medd gwerin,
Ag arfod trad, gorfod trin
Cowydd disengl ag englyn ;
Ymhwrs gramersi am hyn.
Mae yn ymgystlwng a mi
O genedl a man gyni
Nowfwy dalm nwyf dûloedd
Nag y sydd im neges oedd.
Cyfathrach, gwnn caf wythryw
Caf frodyr ffydd beunydd byw,
Pob rhodiwr gwlad, pob rheidus,
Pob clerwr, pob rhwyf, ar rhus,
Pob dof a ddaw im gofyn ;
Ymhwrs gramersi am hyn.
Da fyd fydd medd gwawdydd gwawd,
A da arnom bob diwrnawd,
Bwydydd a diodydd bydawl,
A phob ansodd modd mawl,
Caf fowrbarch ymhob marchnad,
Ymhob gorsedd gwledd a gwlad,
A hirbarch mawr im herbyn ;
Ymhwrs gramersi am hyn.
O delir lledrad dilys
Im llaw, am hebrwng ir llys,
Od a barn a chwest arnaf,
Gwn fy niheuro a gaf ;
Deugain a dwng digon dof
Dirasol ynudon drosof,
Swyddogion haelion holi
I gyd y maent gyda mi.
Ymharod wyt am heuryn ;
Ymhwrs gramersi am hyn.
Cefais fowrserch gan ferched,
Cefais a geisiais o ged,
Cawn lateion is Conwy,
Cawn filiwn pe mynnwn mwy ;
Ni chaf fyned or dafarn,
Im byw a hynny om barn,
Ymdynnu am y dannedd
A mi am hebrwng ir medd.
Adwen fy mharch am herchwyn ;
Ymhwrs gramersi am hyn.
Arian caf gwnn drafael,
Y byd i gyd hyfryd hael,
Caf Gymru oll, ni chollir,
Ai thai, ai chestyll, ai thir,
Caf gariad ymharadwys,
Coll Dduw im holl cof ddwys,
Nwyf om henw nef im henaid,
Ar arch gan babau a gaid
A bodd pob rhyfel gelyn ;
Ymhwrs gramersi am hyn.

[1] Williams, in his *Lives of Eminent Welshmen*, says that Sion Cent was born in the lordship of Cilgerran, which is near Emlyn. In the *Llwydarth Memoirs of Celebrated Bards*, it is said, that before he went to Kentchurch he officiated in the district of Emlyn; and in the account of his life in the *Myvyrian Archaiology*, iii. p. 128, we are told that for some time he served the church in Emlyn. The bard himself in this line seems to confirm the truth of these particulars to some extent.

PEDIGREE OF YSTYMLLYN AND BRONYFOEL, IN THE HUNDRED OF EIFIONYDD, CAERNARVONSHIRE.

The Arms are—Quarterly 1 and 4 *sable*, a chevron between fleurs de lis *argent*, being the paternal arms of Wynne; 2 and 3 quarterly *argent*, 3 lozenges in fess *gules*, within a border *sable*, for Montague; 2 and 3 *or*, an eagle displayed *vert*, for Monthemer, a crescent for difference.

Crest—On a wreath *argent* and *sable* a dexter hand armed proper, holding a battle-axe.

Motto—"Quod tibi hoc alteri."

Madoc Goch o Fowddwy—*argent* chevron *gules* between three rooks proper—ab Iorwerth Goch Frygedyn, ab Meredydd, Prince of Powys, slain 1073, ap Cynfyn, ap Gwrystan, ap Gwaithfod Fawr o Bowys, ab Gwrhydr, ab Caradoc Lles Llawdden, ab Idwal, ab Gwnan Gwynewn Farfsych, ab Ceidio, ab Corf, ab Cadnawc, ab Teganwy, ab Teon, ab Gwinau Dau Freuddwyd, ab Powyr Lew, ab Bywdeg, ab Run Rhud Baladr, ab Llari, ab Casfar Wledig, ab Llun, ab Beli Mawr, King of the Britons about seventy years before the Christian era, &c., to Brutus.

Collwyn ab Tagno (Lord of Ardudwy, Eifionydd, and part of Lleyn, and the cantref of Dunodu, one of the fifteen tribes of North Wales), ab Cadfael, ab Lludd Gwyr, ab Llew, ab Llyminod Angel, ab Pasgen, ab Urien Reged (Prince of Regedia, in North Wales), ab Meirchion Gul, ab Gorwst Ledlwm, ab Cennan, ab Coel Godhebog, King of the Britons (the father of Elen, the mother of Constantine the Great), and son to Brutus, first king of this island.—See Appendix to Wynne's *History of Wales*.

He dwelt some time at Twr Bronwen, in Harlech, calling the same by his own name, Caer Collwyn; but his grandchildren lived in Lleyn, 1080, as may be seen in the life of Griffith ab Cynan. His posterity was always reckoned the noblest and best men in Eifionydd and Ardudwy, next to the princes and their issue.

His arms were *sable*, a chevron between three fleurs de lis. He married Modlan Benllydan, daughter of Conan Feiniad, son of Guerthfod Fawr, of Powys, great-grandfather of Bleddyn ab Cynfyn, Prince of North Wales and Powys, died 1073, by whom he had,—1. Ednowen; 2. Merydd Goch; 3. Eginin, ancestor to Rhys Goch Eryri (of Hafod Ganyog), and Robert of Lygun, a famous bard about 1400; 4. Ednyfed; 5. Einion, ancestor to Wilmont Vaughan, Lord Viscount Lisburne, Ireland.

He had another son, called Conan ab Collwyn, by a daughter of Einion ab Eigon, of Mochnant. Merwydd Goch ab Collwyn had several sons, three of whom, Asser, Merrion, and Gwgan, lived in the beginning of the reign of Griffith ab Cynan, Prince of North Wales, who began his reign 1137. Asser was the father of Robert, father of Tegwared. Merrion was the father of Gwillim, father of Cadwgan, father of Dafydd-Bletrus, father of Dufrie, father of Iarddwr, was also son of Merwydd Goch. Gwgan was the father of Einion and Iorwerth, ancestors to Evans, of Tanybwlch, and Ellis, of Breubwll. Meredydd, son of Einion, was the father of Howell (y Fwyall), who married Gwenllian, daughter to Griffith ab Ednyfed Vychan, by whom he had two sons,—1. Ieuan, who had three daughters, coheiresses,—1. Myfanwy, married Howel ab Dafydd, Lord of Friwlwyd, ab Griffith, ab Caradoc, ab Thomas, ab Rhodri, ab Owen Gwynedd, Prince of North Wales, by whom *Cefn y fan*, and several other possessions in Eifionydd, came to that family; 2. Gwenllian, the wife of Ieuan ab Griffith, ab Madoc, ab Rhys, ab Madoc, ab Irid Flaidd, Lord Penllyn—she had Cefn Meflaeth (now Cefn isaf in Eifionydd); 3. Angharad, the wife of Howel ab Grono, ab Ieuan, ab Grono o Hafod y Wern. His other son was Griffith, who married Angharad, daughter to Tegwarad y Baiswen, natural son of Llywelyn the Great, Prince of North Wales, by whom he had—1. Einion; 2. Howell; 3. Rhys, ancestor to Madryn, of Madryn, Llanerch, and Carnguuch.

The eldest, Howel, was a noble warrior, and attended the Black Prince to the battle of Poictiers, when the French king was taken prisoner, and by our countrymen was reported to be the very person that took him; but, however it was, he behaved so valiantly with his battle-axe that the prince knighted him, and ordered a mess of meat to be served before his battle-axe, or partizan, for ever, in memory of his good services (whence he is called Syr Hywel y Fwyall[1]), which mess of meat, after his death, was carried down to be given to the poor for his soul's health; and the said mess had eight yeomen attendants of the king's charge (which were afterwards called yeomen of the crown), who had 8d. a day standing wages, and lasted to the beginning of Queen Elizabeth's reign, as by the account of Serjeant Roberts, of Hafod y Bwch, near Wrexham, and Robert Turnbridge, of Caerfallen, near Ruthin, Esq., is recorded in the *History of the House of Gwydir*. He received of the prince in gift the castle of Crickieth, and other great things in North Wales, as also the rent of the Dee Mills, at Chester, to farm. He married ————, daughter of ————; but, as far as I can find, left no issue. His brother

2. Einion married *Nest*, daughter and coheiress of Griffith ab Adda, ab Griffith, ab Madoc, ab Cadifor, ab Gwaithfod, Lord of Cardiganshire, by whom he had (to this Einion was given Tyddyn Einion, in Treflys)

Ieuan, who married Gwenhwyfar, daughter of Ynyr Fychan o Nanney, Merionethshire, ab Ynyr, ab Meiric,

[1] Och am Hywel heb gelu
Ai Fwyall diball y bu
Yn eschyll frewyll i Fraingc
Troi chwalfa trwy uchelfaingc
Dalen brenin ai flino
Dal ei Fab ai deulu fo
A wnaeth Hywel ryfelwr
Pan Eliwr Gamp, pwy'n ail i'r Gwr
Er ei farw oi wir fawredd
Iach yw ei fawl uwch ei fedd.

Syr Hywel y Fwyall was commander in the army, under the Black Prince, at the battle of Poictiers, wherein he took John, the French king, prisoner, 1356, where he was detained for five years.

ab Madoc, ab Cadwgan, ab Bleddyn, ab Cynfyn, Prince of North Wales and Powys, who died 1073.

His sons were,—1. Howel Fychan o Bronyfoel; 2. Madog, ancestor to Wynn of Penarth, Bodfilee of Bodfel, Madryn and Bodfan, Wynn of Bodfuan and Glyn Llifon, Bodwrda of Bodwrda, Wynn of Pant du Llanllyfni, Vaughan of Talheubont, Nyffryn and Beaumaris, Wynn of Trefan, White of Friars and Neugwyl, Owain of Ynysgain, Vaughan of Abercain, Prydderch of Tregaian, Parry Tygwyn Pistyll, &c.; 3. Rhys of Chwilog, ancestor to Owen of Plasdu (the epigramist), Lloyd Dolypenrhyn, Wynn of Llanwnda, Coedcae, Chwaen Ddu Clegyrog, &c.; 4. Grono of Gwynfryn and Penyberth, Lloyd Plasgwyn, Rhosgyll, and Hendrefeinws.

Hywel Fychan o Fronyfoel married Angharad, daughter of Llywelyn, ab Hywel of Mona, by whom he was the father of Rhys of Bronyfoel, who, by Gwerfyl, daughter of Rhys Gethin o Nant Conwy, had issue,—1. Catherine, married Ieuan ab Robert of Cessail Gyfarch (ancestor to Wynn o Gwydir, Bodsgallen, Llwyn, Glanrafon, Gesail), and issue also a son, called

Hywel ab Rhys, of Bronfoel and Ystymllyn, married Margared, daughter of Robert ab Meredydd Cessail Gyfarch (sister to Ieuan ab Robert Gesail. She died soon after marriage, and left no male issue). He afterwards married Margared, daughter to Tudor ab Griffith, ab Einion of Ardudwy, ab Griffith, ab Llewelyn, ab Cynric, ab Osborn Fitzgerald, Earl of Desmond, Ireland. Syr John Wynn, of Gwydir, in his *Account of the House of Gwydir*, gives the following account of the quarrel between Hywel ab Rys and his brother-in-law, Ieuan ab Robert:—

"Ieuan ab Robert, after his sister's death, upon some dislike left the company of Hywel ab Rhys, and followd John ab Meredydd, his nephew, & his children, who were always at variance with Hywel.

"The fashion was in thos days, that the gentlemen & their retainers commonly met every day to shoot matches, and to try masteries. There was no gentleman of worth

in the county but had a wine cellar of his own, where wine was sold to his profit; to Gesail came his friends to meet him, and there spent the day in shooting, wrestling, throwing the sledge, and other feats of activity, and drinking very moderately withal, not according to the glutinous maners of our times.

"Howel ab Rhys did draw a draught (scheme) upon Ieuan ab Robert ab Meredydd, sent a brother of his to lodge over night at Cesail Cyfarch, to understand what way Ieuan meant to go next day: and he was determed to shoot a match with John ab Meredydd's sons at Llanfihangel y penant, not far from John ab Meredydd's house, which bein understood, the spy, Howel ap Rhys's brother, slipd away in the night, and let his brother know where he would lay for him. Now Howel ab Rhys Provided a *butcher* for the purpose, that should have murdered him; for he had directions from Hywel to keep himself free, not to undertake any of the company untill he saw them in a meddle, and every man fighting, then was his charge to come behind his tallest man in company (for otherwise he knew him not, being a stranger), and to knock him down (so bloody & ireful were quarrells in those days, and the revenge of the sword being at liberty, as nothing was punished by law whatever happen). For Howel ap Rhys said, thou shalt be able to discern him from the rest by his stature. And there is a foster brother of his, one Robin ab Inco, a little fellow, that use to watch him behind, take care of him; for, be the encounter ever so hot, his eye is ever on his foster brother. Ieuan ab Robert, as he appointed, went that morning with his ordinary company to Llanfihangel to meet John ab Meredydd. (You must know that in those days, and in that wide world, evry one stood upon his guard, and went not abroad but so armed as if he went to the field to encounter his enemies.) Hywel ab Rhys's sister, bieng Ieuan ab Robert's wife, went with her husband a mile, or there abouts, & so parterd from them; and in her way homewards she met her brother on horseback, with a great company of

people armed, riding after her husband as fast as they could. She cried out upon her brother, and desired him for the love of God not to harm her husband that meant none, and withal steped to his horse meaning to catch him by the bridle, which he seeing turned his horse about; she then caught the horse by the tail, and hanging upon him so long, crying upon her brother, that that in the end he drew out his short sword and struck at her, which she percieving was fain to let go her hold, and runing before him to a narrow passage, where by he must pass through a brook, where there was a foot bridge near the ford, she steps to the foot bridge and takes away the canllaw, or hand stay of the bridge, and with the same lets fly at her brother, and, if he had not avoided the blow, she would have struck him of his horse,—

Furor arma ministrat.

"Howel ab Rhys & company within awhile overtook Ieuan ab Robert and his followers, who turned head upon him; although over matched the bickering grew hot, and many were knocked down on both sides; in the end when *that* should have been done which they came for, the murdering butcher having not struck one strooke the whole day, but watching opportunity, and finding the company more scattered than at first from Ieuan ab Robert, thrust himself among some of Ieuan ab Robert's people behind, and making a blow at him, was prevented by Robin ab Inco, his foster brother, & knocked him down, which Hywel ab Rhys percieving, called upon his people, let us begone, for I had given charge that Robin ab Inco should be better looked after; so that bickering went off with the hurt of many, & the death of that man butcher.

"Howel ab Rhys (especially his wife), boiling with revenge, drew another scheme against Ieuan ab Robert in this manr. Ieuan ab Robert's mother was of the house of Cefnmelgoed, Cardigan, sister of Rhydderch ab Ieuan Ludd (ancestor to Pryse of Gogerddan), then the greatest family in that county; their kinsmen & friends

there, and in Chirkland & elsewhere, used to send unto them their *llawrudds* (bloody-handed murderers), where of there were very many, and his house in Gessail continualy full, which he kept very choicely.

"Howel ab Rhys understanding that Ieuan ab Robert & his people had occasion to go to Caernarvon to the Azizes, thought it fit time by force to enter into his house, and to apprehend all those, and to bring them to Carnarvon to be hanged there, as there was not one of them but was outlawd for murder. To this end, to strengthen himself in the purpose, he sends for his truiest friends about him, and among the rest David ab Jenkin, his cousin German, then a famous outlaw in the Rock of Carreg y Walch (his cave is still to be seen above Llanrust), with his crew and followers to assist him, and so suddenly came in the morning to the hall of Ieuan ab Robert's house, where there were not many men to be seen, for the out laws were in out houses about, and in upper chambers, and in the lower end of the hall stowed, and none to be seen. These people of Ieuan ab Robert that were in the hall raised a cry, and took their weapons, whereupon the outlaws awake, and took their weapons, and bestirrd themselves handsomely. It happened the same time that Ieuan ab Robert's wife stood at the fire side looking on her maids boiling wort to make metheglin, which seething wort was bestowed liberally amongst the assailants, and spread them with it boiling, and thus helped the defendants to thrust them back that were entered, and afterwards to defend the house. The house was assaulted with all force, and pierced in divers places, and was well defended by those that were within, for having made divrs breaches they durst not enter, few resolute men being able to make good against many.

"Upon the cry the country rose, and Ieuan ab Robert's friends and tenants assembled in great numbers, whereof Robin ab Inco was captain, who fought with the besiegers, whom in the end with their arrows did drive the besiegers from the one side of the house, who continually assailed the other. After they continud all day and night in that

manr, in the morning, seeing they would prevail but little to enter the house, they came to a parley with Robin ab Inco, who advised them to be gone in time, for, he said, as soon as the water in Traeth mawr will give leave, Ieuan Crach, my master's kinsman, will be here with Ardudwy men, and then you shall be all slain. This Ieuan Crach was a man of great account in those days at Ardudwy, and dwelt at Celli lydan, parish of Maentwrog. Where upon they gave over their enterprize, and returnd to Bronyfoel, Hywel ab Rhys's house, where David ab Jenkin advised his cousin, Hywel ab Rhys, to take Ieuan ab Robert as his brother in law and friend; for, said he, I will not be one with you to assault his house when he is at home, seeing I find such hot resistance in his absence.

"Daily bickering, too long to be written, passed between so near & hateful neighbours; in the end the plague (which comonly followeth war and desolation), after the Earl of Pembroke's expedition, 1468, took away Ieuan ab Robert at his house, Cessail gyfarch, in the flower of his age, 31 years old, whoes death ended the strife for those houses, for his three sons, nephews to Howel ab Rhys, their mother being his sister.

"But enmitity did continue between Howel and the sons of John ab Meredydd, of Ystym cegid, Griffith ab John ab Grono, of Gwynfryn, cousin to John ab Meredith's sons, who had long served in France, and had a command there to come and live in the country. It happend that a servant of his coming to fish in the Ystymllyn lake, his fish was taken away from him, and the fellow beaten by Howell ab Rhys's orders. Griffith ab John ab Grono took the matter in such dudgeon that he challenged Howell ab Rhys to the field, which he refused. Assembling his cousins, John ab Meredydd's sons, and his friends together, he assaulted Howel in his own house, after the maner he had seen in the French wars, consumed with fire his barns, and his out houses; afterwards the hall (neuadd), which Howell ab Rhys and many other people kept, being a very strong house. Was

shot out of a crevice of the house through the side of his beaver into his head, and slain outright, being otherwise armed at all points. Notwithstanding his death, the assault was continued with great vehemency, the doors fired with great burthens of straw, the smoke of the outhouses and barns not far distant anoyd the defendants, that most of them lay under boards & benches upon the ground in the hall, the better to avoid the smoke, only the old man, Hywel ab Rhys, never stooped, but stood valiantly in the mids of the floor, armd with a glaive in his hand, and called unto his men for shame! and bid them rise like men, for he had known as great a smoke there in that hall on a Christmas Eve. In the end, seeing the house could no longer defend them, being overlaid with a multitute, upon a parley between them, Hywel ab Rhys was content to yeld himself prisoner to Moris ab John ab Meredydd, of Clyneney, John ab Meredydd's eldest son, so as he would swear unto him to bring him safe to Carnarvon Castle, to abide the trial of the law for the murder of Griffith ab John ab Grono, wo was cousin german removed to the said Hywel, an of the very same house he was, of which Moris ab John ab Meredydd undertaking, did put a guard about the said Hywel of his trustiest friends and servant, which kept and defendered him from the rage of the kindered, and especially from Owen ab John ab Meredydd, his brother, who was very eager upon him. They passed by leisure thence like a camp to Carnarvon, the whole country being assembled. Howel's friends posted a horse from one place or other by the way, which brought word to Bronfoel that he was come thither safe, for they were in great fear lest he should be murdered, and that Moris ab John would not be able to defend him; neither durst any of Howel's be there for fear of the kindred. In the end, being deliverd by Moris ab John to the Constable of Carnarvon Castle, and there kept safe in ward intill the assizes, it fell out by law that the burning of Howel's house, and assaulting him in his own house, was a more heinous offence in Morice ab John ab Meredydd and

others, than the death of Griffith ab John ab Grono in Hywel, who did it in his own defence. Whereupon Moris ab John ab Meredydd and thirty five more were indicted of felony, as appearth from the copy of the indictment, which I (viz. Sir John Wynne) had from the Records. Howel bieng deliverd out of prison, never dared to come to his own house, Bronyfoel, in Eifionydd, but came to Penmachno to his mother's kindred, Rhys Gethin's son. It is worthy observation that the house by little and little decayed ever since, neither hath any of his posterity been burried in his own sepulchre, bieng 4 decents besides him self.

"Rhys ab Hywel ab Rhys his son, cousin german to my great-grandfather Meredydd ab Ieuan ab Robert, married his first wife Cathrine, daughter of Llewelyn ab Ithel, of Plasteg, an inheritrix of the Trevors, by whom he had great possession in , and in hopes of land; and, afterwards by the procurent of my great-grandfather, he married Margaret, daughter of Hugh Conway the Elder, of Bryneuryn. She was Reinalt ap Meurick Glanllugwy's widow, his next neighbour in Gwydir, and was overseer of his works when he built Gwydir House, and was buried on the right side in the chancel in Llanrwst, and his bones, which were very great, were taken at the burying of Cadwaladr ab Robert Wynn, Hafodymaidd, as my uncle Owen Wynn guessed by their great size."

Thomas ab Rhys ab Howel sold all his mother's land in Hopesland, and part of his own. He married Agnes, daughter of Ieuan ab John ab Meredydd, of Brynkin; he was buried in Hopesdale.

Cadwalladr ab Thomas, his son and heir, married Elen, daughter of Rhydderch ab Dafydd Myfyrian, in the county of Anglesey, the first representative of Beaumaris in Parliament, in the time of Henry VIII., lying in physic at Chester, died there.

John Wynn, second son of Thomas ab Rhys, married ————, daughter and heiress of Rotter, of Denbigh. The third son was Robert Wynn, Rhwng y Ddwyryd,

married Jane, daughter of Robert ab Elis ab Moris, Clyneney, Esq., and by her had Ellis Wynn, Rhwng y Ddwyryd, M.A., who married Jane, daughter of Edward Price, son of Dr. Ellis Price, Plas Iolyn, in Denbighshire, and left a daughter, who married Griffith Ellis, a younger son, of Ystymllyn. 4. Evan Wyn; 5. Rhys Wynn; 6. Margaret, married to Owen ab John ab Hywel Vaughan, Caergai, Esq.

Ellis ab Cadwalladr, of Ystymllyn, Esq., married Ellenor, daughter of Owen Wynn, of Cae'r Melwr, Esq., by his wife Elenor, daughter and coheiress of Robert Salisbury, of Llanrwst, Esq., by whom he had issue,—1. Owen Ellis, Esq.; 2. Thomas, died issueless; 3. John; 4. Griffith; 5. Mary, the wife of John Vaughan, Abercain, and of Robert Wynn, of Cesail Gyfarch, Esq. This Mary had a son of Robert Wynn, of Cesail, called Cadwaladr Cesail the Poet, named after her grandfather. 6. Lowry, wife of Griffith ab Robert, of Braich y Sant; 7. Gwen, second wife of Evan Wynn, of Saethon. Lowry, the sister of Ellis ab Cadwalladr, Esq., married Owen ab Robert ab John Wynn, of Trefan, Gent. He died at Brecknock, in 1597.

Owen Ellis, of Ystymllyn, Esq., married Dorothy, the daughter of John Wynn ab Humphrey, of Cesail Gyfarch, Esq., ab Meredith, ab Ieuan, ab Robert, of Gwydir. He died in the year 1622, and left issue,—1. Ellis Ellis, Esq.; 2. John; 3. Robert Ellis, groom of the Privy Chamber to Charles II.

Ellis Ellis, of Ystymllyn, Esq., married Mabley, daughter of W. Lewis Anwyl, of Park, Esq., by whom he had Elizabeth, married to Hugh Jones, Bodsilin, Gent.; and Owen Ellis, Esq., Ystymllyn, married Elizabeth, daughter of John Bodwrda, of Bodwrda, Esq., and sister to last Hugh Bodwrdda, Esq., by whom he had Owen Ellis, who died unmarried, and a daughter and heiress.[2]

[2] Owen Ellis, ab Ellis, ab Cadwalladr, died by a fall from his horse, going home from Crukieth, after being there all the day drinking.

Margared Ellis married to John Wynne, Penyberth, Esq. She died September 22, 1712. The family of Ellis being extinct at Ystymllyn, I shall now give some account of the younger branches of it still extant; and, first, Ellis of Bodleu.

Griffith Ellis, fourth son of Ellis ab Cadwalladr, of Ystymllyn, married Margaret, daughter and heiress of Ellis Wynn, of Rhwngyddwyryd, clergyman, and died 1667, having issue,—1. Thos. Ellis, B.D., of Jesus College, Oxford, died unmarried, 1673; 2. Robert Ellis, died 1688; 3. Owen Ellis, died 1690; 4. Einion Ellis; 5. John Ellis, D.D.; 6. Ellis Ellis, who died February 5, 1719; 7. Gwen, died 16–4; 8. Jane, married to Benj. Lloyd, Tymawn, died 1677; 9. Elenor, died 1719; 10. Lowry, died 1719, the wife of John Wynn, rector of Penmorfa; 11. Mary, wife of Owen ap Gilfach.

John Ellis, D.D., rector of Llanddyfnan, chaunter of St. David's, and prebendary of St. Asaph, married Cathrine, heiress and daughter of Thomas Williams, of Bodleu, Esq., descendent from Cochwillan. He died at Shrewsbury, 1693. She died 1723. 1. Thomas Ellis, of Wern and Bodleu, Esq., sheriff of Carnarvonshire in 1714, who dying unmarried, August 10, 1721, was buried at Neath, in Glamorganshire, and the estate came to his brother, John Ellis, M.A., rector of Llangadwaladr, in Anglesey, died unmarried, October 18, 1723; was succeeded by his sister Margaret, married Henry Troughton, of Little Berkamshed, Herefordshire, by whom he had issue, John, Ann, Ellis, and Cathrine. She married Hugh Kendy, Esq., M.D., of the family of Cassils, in Scotland, left issue one daughter, Mary, who married Bryan Allett, Esq., son of Mr. Allett, of Chirkeaton, Yorkshire, rector of Burnham, by whom she had one daughter, Mary, 1773.

Ellis Ellis, his son, fell mad, and continued so a long time, and at last died.

Owen Ellis, his son, being a young man newly married, going home in the night, between Nanhoran and Vandre, where he lived, by a fall from his horse on the way fell and died.—Sir John Wynne.

John Troughton married Elith Clark, natural daughter to Sir W. Gage, of Firl, Sussex; and, he dying, she married Felix Feast, sheriff of Anglesey, 1763. Their issue, John and Ann.

Tai Croesion Line.

Ellis Ellis, fifth son of Griffith Ellis, of Rhwng y Ddwyryd, married Mary, daughter of Lewis Williams, of Prysgonid and Tai Croesion, Gent., and left issue, Griffith Ellis, who died 1719. John Ellis, his son and heir, married Margaret, daughter and heiress to Hugh Owen, of Gaenfynydd, Gent., by whom he had,—1. Thomas; 2. Ellis; 3. Cathrine, born 1711; 4. Elizabeth, born 1714; 5. Mary, born 1716; 6. Margaret, born 1717; 7. Jane, born 1720, died 1720; 8. Jane, born 1725, died 1726.

Thomas Ellis, Gent., married Margaret, daughter of Hugh Owen, Doranwy, Gent., and had issue, Letitia, married to Wm. Brown, tobacconist.

John Ellis, Gent., who married Mary, daughter of John Hughes, of Glanrafon, Gent.

We now come to give some account of the Wynnes of Penyberth; and as these are descended from Collwyn ab Tagno, I must refer the reader to the beginning of this paper, where he will find that Ieuan ab Einion had a son, called Grono, who, by Elenor, the daughter of Robert Puleston, had a daughter, Gwenhwyfon, married to John ab Meredydd, Ystym Cegyd, and a son, John ab Grono, of Gwynfryn, in Eifionydd, married Annes, daughter of Griffith ab Llewelyn, of Castellmerch, and was the father of Griffith ab John ab Grono, of Gwynfryn, who was shot at Bronyfoel. He married Margery, the daughter of Evan Lloyd, of Llanfairfechan, and had issue,—1. Richard, who had Gwynfryn; 2. Thomas Wynne, who had Penyberth; 3. William, had Plasgwyn Abererch; 4. Margaret, married to Robert ab Rhys, of Mallteyrn, grandfather to Bishop Rowland; 5. Gwen, married Robert, son of Richard Trygarn, of Trygarn.

Thos. Wynne, of Penyberth, married Lowry, daughter

of William Madoc Vychan, of Llwyndyrus, and had an issue,—1. John Wynne; 2. David Lloyd, who had Hendrefeinws; 3. Gwen, married to Evan Lloyd, Dol y Penrhyn; 4. Margaret, married to Griffith ab Ieuan, of Meillionydd; 5. Isabella, the wife of Evan ab Robert Vaughan, of Talheubont, now Plashen, in Eifionydd.

John Wynne, of Penyberth, married to Cathrine, daughter to John ab Robert ab Llywelyn, of Castellmarch, by whom he had,—1. Griffith Wynn; 2. Anne, married to Hugh Lewis, secondly to Richard Humphrey; 3. Lowry, married to John Glynn, of Rhosfawr; 4. William; 5. David; 6. Robert; 7. Thomas; 8. Roger, all died unmarried; 9. Isabella, married to Evan David Lloyd; 10. Margaret, the wife of Griffith ab John Wynn (*alias*) White, of Neigwl, of Ieuan ab Thomas ab Rhys; 11. Elenor, married to Griffith William Griffith; 12. Elizabeth; 13. Gwen, married to Hugh Griffith Lewis.

Griffith Wynn, of Penyberth, married to Cathrine, daughter of Griffith Madryn, of Madryn, Esq., who died 1690, left issue,—1. John Wynne; 2. Robert; 3. Roger; 4. Gwen, married to Griffith Prichard, secondly to Thomas Owen ab David ab Rhydderch; 5. Agnes; 6. Cathrine, married to Ieuan Lloyd ab Humphrey, Hafodlwyfog; 7. Margaret, married Thomas ab David ab Rhys; 8. Mary.

John Wynn, of Penyberth, married Margaret, daughter of Thomas Wynn, of Penmaen, ancestor to Syr John Wynn, Glynllifon, Bart., and had issue,—1. Griffith Wynn; 2. Richard Wynn; 3. Thomas Wynn; 4. Mary, married to Henry Glynn, of Gwynfryn; 5. Elizabeth, married to Robert Hooks, Conway; 6. Elenor, married F. Mason, of Oswestry.

Griffith Wynn, of Penyberth, married Dorothy, daughter of Richard Parry, Tywysog, Esq., by whom he had,—1. John Wynn, Esq.; 2. Robert; 3. Charles Wynn; 4. Peter Wynn; 5. James Wynn; 6. Mary; 7. Agnes.

John Wynn, Penyberth, Esq., married Lowry, daughter

to Moris Williams, Llwyncrun, and had issue,—1. Griffith Wynn, Esq.; 2. Moris Wynn, who by Jane, daughter of Robert Jones, rector of Llandwrog, had issue, John Wynn; 3. Richard Wynn, a tanner, married Elenor, daughter to Rowland Parry, Llwynbedw.

Griffith Wynn, of Penyberth, Esq., married Margaret, sole heir (after her brother) to Owen Ellis, of Ystymllyn, Esq., by whom he had Ellis Wynn, Esq., barrister-at-law, died without issue, 1718; 2. John Wynn, died issueless; 3. Humphrey Wynn, died issueless, B.A., vicar of Basbury, Herefordshire; 4. Cathrine, who married Moris Owen, Tygwyn, near Dolgelley, Gent.; 5. Robert; 6. Griffith, buried at Beaumaris, 1691; 7. Lewis; 8. Richard Humphrey Wynn, vicar of Basbury, succeeded his brother in the estate. He married Rebecca, and (after her brother's death) heiress of Sidney Montague, Esq., son of Sydney Montague, Esq., son of Henry Montague, Esq., son of Henry, Earl of Manchester, Lord Privy Seal, and had a daughter married to W. Hollier, Gent.

Ellis Wynn, Esq., succeeded his father in the estate, and married Margaret Moyn Wynn, daughter of Captain Samuel Wynn, by his wife Cathrine, daughter of John Rowlands, of Nant, Esq. Their issue,—1. Frances Montague Wynn, born March 16, 1755, and died May 9, 1760; 2. Ellis Wynn (Major Wynn), of Ystymllyn, born February 15, 1757, died 1790. Margaret, widow of Ellis, married, secondly, Ambrose Lewis, Gent., of Anglesey, who died before her; afterwards she made an agreement with Humphrey Jones, solicitor, Machynlleth, by virtue of which the estate came to his possession, and now (1818) belongs to his son Humphrey Rowland Jones, Esq., the family of Ystymllyn being extinct. In the year 1837, the Ystymllyn estate was sold by an order of the Court of Chancery, and purchased by Rowland Jones, Esq., Broom Hall, in Eifionydd, where the portrait and coat of arms of Syr Howell the Axe was moved from Ystymllyn.

THE LEGENDS OF WALES.

(From the "Lives of the Cambro-British Saints.")

ST. CADOC AND MAELGWN GWYNEDD.

In the days when Maelgwn reigned over all Britain, he sent his young men to the region of Gwynllwg, that they might there receive tribute; who, coming to the house of the steward of Cadoc, seized his very beautiful daughter, and took her away with them. And the men of Gwynllwg assembling together pursued them, and killing some, and wounding many more, the rest escaped to their master; which being done, Maelgwn became greatly excited with anger, and collecting his troops, they formed a camp in the district of Gwynllwg, near a fountain, which in their language is called Ffynnon Brutrou, that they might on the following day plunder all the country; which being heard, the inhabitants of Gwynllwg were much frightened, and related the matter to the man of God as follows:—"Maelgwn, King of North Wales, has come to our borders with his troops, and to-night he remains with his army nigh to the Brutrou fountain, and to-morrow he will lay waste all our territory, and all the males will he furiously slay. Therefore, assist us who are feeble, miserable, and unarmed, by making peace with the cruel king, for otherwise we shall die."

Those words being heard, the man of God said to the messenger, "Proceed quickly, and we will follow thee." And he, with three clergymen, followed the messenger by night, until they came to Gwynllwg, and the inhabitants of that district, being affected with hostile fear, met them, and with great lamentation besought him, saying, "Lord, assist us, and by thy great clemency deliver us, because whatever thou dost request of the Lord thou dost obtain." He answered them, "Be ye comforted in the Lord, and be firm and not afraid; let us act well towards God, and He will reduce our enemies to nothing." Then S. Cadoc, having great confidence in God, departed from thence, and near the camp of his enemies prayed apart, his disciples being a short distance

from him. When morning came he arose from prayer, and lo! a pillar of cloud preceded him, which also covering all the tents and troops of the aforesaid king, hid them, and the day was as a dark night to them, so that no one was able to see another.

Then, in the middle of the darkness, the holy man appeared before the tent of the king, and saluting him, said, "God save you, O king! I beseech thee, if I have found favour in thy eyes, that thou wilt kindly hear my words." To whom the king said, "I am ready, speak on." And he said, "Why hast thou come to my country with an armed force, for the purpose of plundering and destroying, especially as we by no means deserved it?" To this the king said, "I confess that I have armed against thee, but I the more earnestly beseech thy holiness, that thou wilt be merciful to me for what has been done, and wilt forgive me, and that by thy intervention the darkness may depart, whereby we may return uninjured to our own habitations, and all thy country remain in constant peace." The man of God answered, "Thy very great crimes are forgiven thee;" and while he was speaking the light of summer spread all around, and instantly shone with brightness on the camp. When, therefore, the king saw this miracle he arose from his royal chair, and he fell on his face, and said, "I affirm and ratify the refuge which Arthur, the bravest of heroes, bestowed upon thee, and whoever of my offspring will abbreviate it may he be cursed, and whoever will observe it may he be blessed; and to-day I choose thee, before all others, to be my confessor among South Wales men. And so it was done. And every one returned peaceably to his own country.

DIGWG'S WELL.

In former times it happened that one of the workmen at Aberffraw[1] went to the palace of Ynyr Gwent, and no young man was handsomer; and when the daughter of Ynyr Gwent saw him she could not for a minute be from

[1] A town in Anglesey; the church is dedicated to S. Beuno.

his society. And the king, becoming acquainted therewith, chose to give the young man in marriage to his daughter, lest she should have him in some other way; being willing to have one so handsome for his son and his subject. And after a space of time the young man returned with his wife to his own country, and they came to a place called Pennard[2] in Arvon, and there they alighted from off their horses, and rested themselves; and through fatigue and weariness, sleep overtook the princess; and while she slept he became much ashamed to go to his country with a wife so nobly descended, without having a place to take her to, and obliged to go again to the place where he had been working, and gaining his maintenance. And then, through the instigation of the devil, he cut off her head while she was asleep, and afterwards returned to the country with the valuable horses, and the gold, and the silver to the king. And therewith he obtained an office from the king, and became his steward. And the shepherds of Beuno saw the corpse, and immediately went to mention it to him. Beuno then went with them without delay to where the corpse was, and immediately took the head and pressed it to the body, and falling on his knees he prayed to God, as follows, "Lord, the creator of heaven and earth, to whom there is not anything unknown, raise this body in health." And immediately the maiden arose quite well, and related to Beuno all that had taken place. Beuno then said to her, "Wilt thou choose to return to thy country, or remain here serving God." The good and meek maiden said, "Here I will remain, serving God, near thee who raised me to life from the dead." And in the place where the blood fell to the ground a clear fountain sprang up, and that fountain received its appellation from the name of the young woman, and was called Digwg's Well.[3]

[2] Pennard or Pennardd, or rather Pennarth, in the parish of Clynwg, Caernarvonshire.

[3] Not far from Pennarth there is a medicinal well called Ffynnon Digwg, *i.e.* the Well of Digwg.

DRUIDISM.

An account of the Druidism of early times, mentioned by Julius Cæsar, and other classical authors; also of the Druidism, or Bardism, of the Middle Ages, spoken of in the Triads, and by the Welsh Bards, with a description of the difference that really existed between the two forms.

Chapter I.

PATRIARCHAL TIMES.

We see, notwithstanding the variety of form and complexion which distinguishes all members of the great human family, that there is a certain constitutional or physical resemblance among them, which indubitably proves them to be the offspring of common parents. And though the languages spoken by different nations exhibit among themselves certain dialectical or grammatical variations, which render colloquial intercourse difficult, yet that the roots which permeate them all more or less bear testimony to the fact that they have sprung from one and the same stock originally. In like manner is there a general correspondency among the different forms of religion on the face of the earth, which attests their primitive unity; nor would it, indeed, be very difficult to trace up the principle, on which the mutual similarity rests, to the very time of the patriarchs themselves.

All who have read the Holy Scriptures must be well aware that religion and morality, together with some of the arts and sciences, were known to men previous to the general dispersion, which was decreed, if not carried into effect, in the time of Peleg. They had the promise of the seed of the woman, who should bruise the serpent's head.[1] They knew the difference between good and evil, "If thou doest well, shalt thou not be accepted?"[2] The

[1] Gen. iii. 15.
[2] Gen. iv. 7.

Sabbath had been hallowed from the beginning;[3] and though we can find no plain traces of its having been actually observed as a day of rest previous to the injunction given respecting it in the wilderness, yet we may infer from the fact of Noah dividing time into portions of seven days, that the primitive world was acquainted with the reason of such a division.[4] Marriage was instituted between our first parents,[5] and from that time it was esteemed sacred; its abuse is recorded with censure.[6] Sacrifices were appointed, and animals were distinguished into clean and unclean; "Abel brought of the *firstlings* of his flock and of the *fat* thereof"[7]—"And Noah builded an *altar* unto the Lord; and took of every *clean beast*, and of every *clean fowl*, and offered *burnt offerings* on the altar."[8] Even the consecration of tithe did not originate under the Levitical law. Melchisedec, as a priest of the Most High God, received from Abraham "*tithes* of all,"[9] or, as the Apostle expresses it,—to him "Abraham gave a *tenth part* of all."[1] Even "Levi also, who receiveth tithes, payed *tithes* in Abraham. For he was yet in the loins of his father, when Melchisedec met him."[2] It is not of much importance in our present inquiry whether all these things were revealed to Adam, or whether some of them were not afterwards communicated to mankind through Noah, or others of the patriarchs. It is enough for our purpose that they were known to men before the general dispersion.

Whilst men lived together, under the patriarchal government or supervision of Noah, it was impossible for them to misapprehend the principles of religion and morality to any great extent. He was always near to guide and keep them in the right path—even he who had "found grace in the eyes of the Lord."[3]

"Noah lived after the flood three hundred and fifty years;"[4] he had thus remained with his descendants

[3] Gen. ii. 3. [4] Gen. viii. 10, 12. [5] Gen. ii. 22.
[6] Gen. vi. 2, 3. [7] Gen. iv. 4. [8] Gen. viii. 20.
[9] Gen. xiv. 18, 20. [1] Heb. vii. 3. [2] Heb. vii. 9, 10.
[3] Gen. vi. 8. [4] Gen. ix. 28.

until each one of them had gone to his own country, which took place a little more than a hundred years after the destruction of the old world by water.[5]

Until this time, or at least until they began to build the Tower of Babel, they all dwelt together around the skirts of Ararat in the East, and there rendered obedience and submission to Noah as their head. We may, then, presume that during the said period they knew in some degree, and held in comparative purity, the religious doctrines which Noah had been so anxious to impart to his children and grandchildren. Even among the accursed offspring of Ham the knowledge of the true God continued for some time after the general dispersion, as we may infer from what is said about God appearing to Abimelech in a dream, and restraining him from a heinous sin in the case of Sarah, the wife of Abraham.[6] Abraham had reason to see on that occasion that his suspicions were unfounded when he thought, "Surely the fear of God is not in this place."[7] And if the primitive religion was thus in some degree preserved among the Canaanites, even as late as the time of Abraham, much more may we expect to find that "the sons of Japheth" had conveyed along with themselves the original revelation to "the isles of the Gentiles,"[8] that is, as it is supposed, to Asia Minor, Greece, Italy, Gaul, Spain, and the Island of Britain.

Though the Almighty, soon after the general dispersion, was pleased to adopt the seed of Abraham as a peculiar people to Himself, and to reveal His will to them from time to time by His prophets, with the view of keeping His religion pure and incorrupt in the world until the coming of the Messiah, yet it does not follow

[5] The division of the earth must have taken place at the time of Peleg's birth, for at no other period of his life can we conceive how he should have acquired a name from this circumstance. The actual possession, however, of the new allotments might have been deferred until some time later. Eusebius says that "the distribution of the earth" happened in the 930th of Noah's life. The patriarch lived for twenty years afterwards.

[6] Gen. xx. 3. [7] Gen. xx. 11. [8] Gen. x. 5.

that the other nations were unable by their own natural diligence and skill to maintain the original traditions in some degree of integrity. "That which may be known of God," says St. Paul, "is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."[9] The apostle in this place seems to intimate the possibility of even ascertaining the attributes of God by the help of the visible creation, much more of preserving the knowledge thereof, when once that shall have been revealed or communicated to man.

Chapter II.

THE GWYDDONIAID.

In tracing the religion of any people, it behoves us to take into consideration the different circumstances attached to them as a nation, which were likely to interfere, whether for better or for worse, with the transmission or handing down of it, such as their national temperament—their language—their commercial position, and the machinery employed by them for the express purpose of preserving memorials. A retired or isolated position is more favourable to the maintenance of the primitive doctrines, than one which is open to communication with foreign nations; and revealed truths are less likely to experience perversion and corruption where the language in which they are conveyed abounds with the elements of the original speech of mankind, than when itself shall have undergone many fundamental changes. So likewise, if the machinery employed in aid of the memory be adequate to the purpose, and set at work in due time, there is reason to expect a corresponding degree of cor-

[9] Rom. i. 19, 20.

rectness in the traditions, whether they be religious or historical.

Every country has its traditions, though these are not all of equal value and merit. In general, however, they exhibit in respect of their principal features certain characteristics, which suffice to point out the particular way in which they have come down to us, from which we may in some degree gather what amount of credit is due to the facts recorded. Their ultimate aspect, also, shows clearly what form the theology of the different nations assumed in the later times, and, by comparing it with the description given of the religion of the primitive world, it would not be difficult to trace the several steps of the degeneracy.

The Cymry have their traditions, which, in our present inquiry, we may well make use of for what they are worth, until we receive additional help and light from the classical eras, in which history proper is deemed to begin. Let us, then, by the aid of these, consider what provision was made by our ancestors in olden times for the transmission of the primitive truths, together with the memory of national events, as they occurred successively in the course of ages.

Down to the time of Prydain, son of Aedd the Great, who, according to the common chronology, lived about a thousand years before Christ,[1] there was no national

[1] For the several dates assigned to Prydain the reader is referred to the *Traditionary Annals of the Cymry*, chap. iv. To the authorities mentioned there may be added a MS. fragment, entitled "Yr Oeslyfr," or "the Age Book," which places the era of Prydain 500 years before Christ; also another from the "Book of Treos," which fixes it at 600 years before the Christian era. One MS., without a title, says that Prydain lived 700 years before Christ. It was from him that the old Bards counted their time. "Before the time of Christ the Bards computed their time from the era of Prydain, son of Aedd the Great, that is to say, seven hundred years before Christ, designating it the year of the memorial of computation (Cof Cyfrif). As if one should say that Christ was born in the year of the memorial of computation 719, for it is true that that was the year; and there was no memorial of computation before the time of Prydain, son of Aedd the Great."

system legally instituted for the preservation of the memorials and traditions of the nation. Nevertheless there existed an order of men, who were called GWYDDONIAID,[2] or wise men, whose special duty it was to instruct the people in the principles of religion and morality, according to the traditionary knowledge which they possessed respecting them. We thus read in a bardic catechism :[3]—

"Pray, who were they that first preserved the memory of bardic sciences, and taught lessons of wisdom?

"The GWYDDONIAID, that is, the wise men of the nation of the Cymry. These were they that preserved the memory of the sciences and wisdom of Bardism by means of vocal song, and gave instruction therein. Nevertheless there was neither privilege nor licence attached to the sciences of the GWYDDONIAID, but what was obtained by courtesy; neither system nor chair."[4]

It would appear from this extract that the only scheme which the GWYDDONIAID possessed for the preservation of memorials was "vocal song." The catechism under notice gives us to understand, however, that they had

[2] The root of this word is *gwydd*, wood; and it is used to denote *knowledge*, because all literature among the Cymry was originally inscribed on wooden staves. It enters into many compounds, as *gwydd*or, and e*gwydd*or, the alphabet; *gwydd*awd, learning; cyfar*wydd*yd, direction or information; e*gwydd*orion, principles; cy*wydd*, a recitative; cyfar*wydd*, skilful; ar*wydd*, a sign; ded*wydd*, happy. Whilst all of them convey in their several modifications the secondary meaning of *knowledge*, some clearly point to the original material on which knowledge was made manifest, *e. g.*, ar*wydd*, which literally means *upon wood*. The compositions of the Bards abound with allusions to the primitive mode of cutting letters on wood.—See further *Coelbren y Beirdd*, by Taliesin Williams.

[3] An unpublished MS. There are several bardic fragments of this kind, the particular compilers of which are unknown, but which bear internal evidence of their being the genuine traditions of the Bards of the Isle of Britain.

[4] "The three primary Bards of the Isle of Britain: Plennydd, Alawn, and Gwron. They were the persons who invented the privileges and usages attached to Bards and Bardism, hence are they called the three primaries. Nevertheless there were Bards and Bardism before, but they possessed no licensed system, privileges or usages, but what was obtained by kindness and courtesy, under the protection of country and nation, before the time of these three."—*Triad* 58, Third Series; *Myv. Arch.* ii. 67.

not even this device from the beginning—that it was Hu the Mighty who first put it in operation.

"Pray, who first made vocal song in Cymraeg?

"Hu the Mighty, the man who first led the Cymry over into the Isle of Britain. He made the song to be a memorial of what befel the nation of the Cymry from the age of ages, and of their circumstances; and added praise to God for what the Cymry had received at His hands, by way of protection and deliverance; and further inserted in it the sciences and orders of the nation of the Cymry. It was by means of that song that instruction in vocal song was first obtained, and the right understanding of memorials."[5]

Now, in the "Roll of Tradition and Chronology,"[6] we are told that the Cymry first arrived in the Isle of Britain "eight hundred and forty-nine years before the time of Prydain, son of Aedd the Great." According to the common chronology, this was in the time of Abraham, somewhat more than three hundred years after the birth of Peleg. For so long, then, must the primitive sciences have rested upon the bare memory of the GWYDDONIAID. If the people, however, kept themselves apart from other nations, and cultivated peace among themselves, they could not in the interval have lost or corrupted much of the primeval sciences. As yet the life of man was generally of considerable length; and wherever there arose a doubt about any matter, reference could be easily made to the testimony of the old people, as in the time of Job. "Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: for we are but of yesterday, and know nothing, because our days upon earth are a shadow. Shall not

[5] With this agrees the triadic statement,—Hu the Mighty was the first who made vocal song the vehicle of memory and thought.—*Triad* 92, *ibid.*

[6] Taken from Edward Williams's transcript of Llywelyn Sion's MS., which was copied from Meurug Davydd's transcript of an old MS. in the library of Raglan Castle.—See *Iolo MSS.* p. 45. As bardic traditions were handed down orally until the sixteenth century, we need no higher antiquity for this MS. Its contents, however, could not evidently have been fabricated at that date, but must be taken as the veritable traditions of the Bardic Gorsedd. The allusion to the creative name of God, the circles, and transmigration, points to a very high origin indeed.

they teach thee, and utter words out of their heart?"[7] "I will shew thee, hear me: and that which I have seen I will declare; which wise men have told from their fathers, and have not hid it, unto whom alone the earth was given."[8] The comparative purity of the language was likewise of great assistance to the people, so as to prevent them from misunderstanding the original meaning of words. It would appear, however, that the primeval truths had suffered loss and corruption to some extent in early times. Thus is it stated in "the Voice Conventional of the Bards of the Isle of Britain."[9]

"Before the time of Prydain, son of Aedd the Great, no persons existed who were versed in the learning and doctrine of country and nation, except the GWYDDONIAID; and because there was neither law nor the voice of Gorsedd attached to what the GWYDDONIAID knew, it happened that much of the knowledge, memorials, and information of the nation of the Cymry was lost."

And in the "Roll of Tradition and Chronology,"—

"Having attained these, the Cymry were for a long time, even for countless ages, a migratory people, moving in communities over the face of transmarine countries; but at length they settled as a nation in Deffrobani, or the summer country. Then they rebelled against God and His words of truth; sinning and committing injustice with daring transgression; and God poured upon them His retributory vengeance, whereupon devastation and pillage ensued, until they became nearly extinct, having lost their lands and national rights."[1]

In another bardic fragment we are informed more particularly what was the nature of the apostacy of the Cymry, and how it happened.

"Einigan the Giant beheld three pillars of light, on which were inscribed all the sciences that ever were, or ever shall be, represented thereon. And he took three staves of mountain ash, and placed on

[7] Job, viii. 8, 9, 10. [8] *Ibid.* xv. 17, 18, 19.

[9] Extracted from Meurug of Glamorgan's Book, at Raglan Castle, by Llywelyn Sion, of Llangewydd. He was appointed to collect the system of Bardism as traditionally preserved in the Gorsedd, in which he presided in 1580. The "Voice Conventional" purports to be an account of the rights and usages of the Bards of the Isle of Britain, as exercised in the times of the primitive Bards and Princes of the Cymry, and it forms a part of the traditions so collected.—See *Iolo MSS.* p. 49.

[1] Iolo MSS. p. 47.

them the forms and signs of all the sciences, so that they might be remembered; and exhibited them. Those who beheld them misunderstood and wrongly apprehended them, and learned false sciences, taking the rods for a God, whereas they only bore His Name."[2]

That is, they made a mistake as to the meaning of the signs, or letters, which Einigan the Gwyddon had cut on the rods of mountain ash; they thought that the rods themselves were the Deity, instead of being instruments which merely exhibited His Name; and thus they fell into idolatry. It was very natural and easy to fall into this kind of error in the infancy of time; accordingly, we find that the Gentiles generally fell into idolatry much in the same manner, that is, they considered those things in the visible creation, which are merely typical of God, such as the sun, to be in reality the Divine Being Himself. They "became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."[3] It was so that the Jews themselves came to worship the brazen serpent, which was only a type or symbol of Christ crucified.

The traditions of Bardism appear as if they ascribed the religious declension under consideration to a misapprehension on the part of the common people of what the Gwyddoniaid taught them. These sages, some of them at least, were still acquainted with the truth, and were greatly grieved on account of what had taken place. Thus it is stated in the fragment already quoted,—

"Einigan, when he beheld this, was greatly perplexed, and through the intensity of his grief he broke the three rods, nor were others found that contained just sciences. Wherefore he was in such a strait that from the intensity he burst asunder; and with his parting breath he prayed God that He would send just sciences among men in the flesh, and a right understanding to comprehend them."

The consequence was,—

[2] The original of this curious extract is printed in *Coelbren y Beirdd*, p. 6.

[3] Rom. i. 21, 22, 23.

"At the end of a year and a day after the death of Einigan, Menw, son of the Three Shouts, beheld three rods growing out of the mouth of Einigan, which had on them in full the sciences of the ten letters, and the order therein of all the sciences of language and speech; and in language and speech all sciences that can be distinguished. He then took the rods, and taught the sciences therefrom, all except the Name of God, which he made secret, lest the Name should be falsified. It was from thence that arose the secret of the Bardism of the Bards of the Isle of Britain; and God conferred His protection upon this secret, and gave to Menw, under His protection, a very discreet understanding of the sciences, which understanding is called AWEN,[4] from God, and blessed for ever be he who obtains it. Amen; so be it."

In the "Roll of Chronology and Tradition," it is said in like manner,—

"Then some betook to themselves their consciences, recovered to memory the Name of God and His truth, and became settled and influenced by reason. God, then, out of His grace and excessive love imbued their purposes with laudable designs, and raised among them wise and truly happy men. And those good men went under the protection of God and His peace, and under the protection of His truth and justice; whereby they acquired an apprehension of everything most conducive to the welfare of the nation of the Cymry."[5]

Inasmuch as they are said to have "recovered to memory the Name of God," it is plain that the original perception or knowledge of that Name was not entirely lost from the land, though the misunderstanding to which the people were subject had greatly tended to that result. It was with the view of checking the spread of that error, that the Name was ordered from henceforth to be kept a secret among the GWYDDONIAID alone. On this subject the following extract from a bardic catechism gives a clearer and more complete illustration:—

[4] We leave this word untranslated, as no single word in the English language can give the full and proper meaning of the original. The primary meaning seems to be *the sacred A* (A-wen), in reference to /|\, the root of the Cymric alphabet; but in its more general acceptation it involves all the science which is derived from it. It is remarkable that the *Awen* is regarded by the Bards as having been communicated by Divine Revelation, a fact which is fatal to the theory of the rationalists.

[5] Iolo MSS. p. 47.

"Why was not that secret shown by means of letters and in an audible voice, so that it might be known by all?

"Because it was misconstrued by those who would have credence from others for more than they knew; and wrong is it in man to exact credence in respect of what he knows not, and to commit unjust imaginations to letters—their reason, weight, voice, and utterance being other than true and just. It is by such men that divine sciences are and have been corrupted; wherefore the secret ought not to be divulged to any one whose AWEN is not warranted in the judgment and sight of man as being derived from God. None other knows how to pronounce the Name of God without uttering a falsehood; and the greatest falsehood is falsehood in respect of God and His name.

"Why is to commit the Name of God to utterance and audibility not free from falsehood?

"Because that cannot be done without pronouncing it falsely by any man, or living being possessed of soul and intellect, except by God Himself. To exhibit and pronounce it in speech in a different manner is an injustice and spoliation committed against God, for there is no being but God, and in God; and whosoever says otherwise it is a falsehood, even falsehood against God, and an usurpation over Him. Nevertheless, he who possesses an AWEN from God will perceive the secret and know it; and wherever a man can be met with, warranted, in respect of reason and conduct, to possess an AWEN from God, it is not wrong to reveal to him the secret. But it is not right to do so to a different person, lest one should pronounce the Name of God wrongly and falsely, and through a perverse imagination and vain reasoning, and thereby mock and disparage and dishonour Him."[6]

In order to understand more fully why it is impossible to pronounce rightly the Name of God, we should consider what Bardism says of the mode in which it was first uttered by the Divine Being Himself. Thus is it related in a fragment entitled "A Dialogue between a Pupil and his Teacher,"[7]—

"I pray thee, how was a knowledge of letters first obtained in respect of form and sound?

"On this wise, God, when there was no one in life or existence but Himself, declared His Name, and co-instantaneously with the word all life and existence gave altogether a shout of joy, and that sound was the most melodious that ever was heard in song. Co-instantaneously with the sound appeared light, and in the light was the form of the Name, in three voices thrice uttered, sounded together at the same instant. In the vision were three forms, and they were

[6] Unpublished MS. [7] Printed in *Coelbren y Beirdd*, p. 7.

the hue and form of light; and conjointly with the sound, and the hue and form of that sound, appeared the three first letters; and it was from a combination of their sounds that all other literary sounds were formed. He who heard the sound was Menw the Aged, son of the Three Shouts, and it was he who first made a form of the sound of God's Name. Others say that it was Einigan the Giant that first made a letter, which was the form of God's Name, when he found himself alive and existing co-instantaneously and concurrently with the sound."[8]

The sound resulting from the pronunciation of the Divine Name was thus perfect melody, and possessed in itself creative power. But inasmuch as no man can ever educe absolute or perfect music from the power of his own voice, it follows that he cannot give its proper sound to the utterance of God's Name; indeed, if that were possible, the creature himself would become a creator. It was but once that the mighty Name was uttered, and the whole creation leaped into existence; once more it will be sounded, "when God shall have delivered all existence from the mortality to which it has been subjected by sin,"[9] which in the language of the Bards no doubt answers to the "last trump," when death shall be swallowed up in victory.

It must be admitted that a view of the creation somewhat similar to the above presents itself in the Book of Job, where God is inquiring of the patriarch where he was when the foundations of the earth were laid, "when the morning stars sang together, and all the sons of God shouted for joy."[1] The Jewish Rabbis also, like the Gwyddoniaid and Bards of the Cymry, speak of the Name of God as being unutterable, for where we read "This is my Name for ever, and this is my memorial unto all generations,"[2] they contend that it should be interpreted, "Let this my Name be secret; keep this in remembrance for all generations;" nor do the Jews ever

[8] Other nations had certain traditions about the creative and ineffable Name of God. In Hebrew it was written IAO; the Alcoran has KUN; in Sanscrit it is OMH, and so in the ancient Egyptian, or Coptic.

[9] Roll of Tradition and Chronology.

[1] Job xxxviii. 7. [2] Exod. iii. 15.

give audible utterance to the word that is written Jehovah in our Bible, save on solemn occasions, and that only by the higher orders of the priesthood.[3]

The mutual similarity which exists between the Jews and Cymry in this matter proves that there was an early if not an universal foundation for the tradition, and that it did not emanate merely from a class of men.

The Bards regarded a proper remembrance of the Divine Name as the foundation of their religion; or at least they were of opinion that, if it ever was corrupted, a general degeneracy would take place. This was the reason why they were so careful to keep the secret, and pronounced a blessing, in respect of the future, upon "whoever should pronounce *three words* of the old primitive language;"[4] that is to say, whoever should know the meaning of /I\, the three letters that represented the Name of God, according to the original alphabet of Cymraeg.

When the creative Name was recovered to memory, whilst the ancient Cymry were yet in the East,

"They journeyed onward, admitting into their train all that would join them from camp to camp, until they escaped from the nations who assailed them with devastation and plunder. At the end of their migration they came into the Isle of Britain; where previously no human foot had trodden, and took possession of it under the protection of God and His peace. Here they established wisdom and rites of worship, and those persons who, by the grace of God and His excessively discreet gift, obtained an AWEN, were appointed teachers of wisdom and good sciences, and were called poets and GWYDDONIAID.

[3] The modern Hebrews affirm that Moses, by virtue of this word engraven on his rod, performed all his miracles; and that Christ, while in the temple, stole the ineffable name, which He put into His thigh between the skin and the flesh, and by its power accomplished all the prodigies imputed to Him. The Tetragrammaton, or four-lettered name, is called by Josephus "the sacred letters—the shuddering Name of God." And Caligula, in Philo, swears to him, and the ambassadors his associates, by the God, who was to them of "unknown (unpronounceable) name."

[4] This is attributed in one document to Peredur the Bard; another names Merddin Emrys as the author; and the stanza of which the above line forms a part is entitled "the stanza of the Gorsedd of the winter solstice."—See *Iolo MSS.* p. 81.

Vocal song now commenced, and to it was attached all memory and truth with a view to their preservation, in the way that was easiest to remember, most agreeable to meditate, and most fascinating for the reason. Those men were the primitive teachers of the nation of the Cymry."[5]

We have already seen that Hu the Mighty, leader of the nation into the Isle of Britain, was the first that taught vocal song. That is, it was he who was the first to employ vocal song as an auxiliary to the memory. Vocal song itself had been invented, and used in the worship of God, long previously.

"Enos, son of Seth, son of Adam, was the first who made vocal song, and praised God in proper music; and it was in his father's Gorsedd that he first obtained the AWEN, which was an AWEN from God. Hence the custom of holding a Gorsedd of vocal song in the circle and Gorsedd of worship."[6]

Everybody is aware that vocal song has a powerful hold upon the memory, and that on that account it conduces greatly to the dissemination of truths abroad, and to the transmission of them down from age to age, especially among people of so excitable a temperament as the Cymry. We are not quite sure as to the character or form of the first song, but the "Mystery of the Bards" informs us "that the first stanza was the *triplet*, for the first divisions of a stanza are three, and the first kind of rhyme is unirhyme; multirhyme being impossible in the case of the triplet, and other canons, which can only admit of unirhyme. It is, therefore, considered that the Warrior's Triplet is the most noble of songs divided into stanzas, because the first of everything is the noblest; and the first of stanzas is the Warrior's Triplet, which cannot be divided into two parts."[7] From which we may infer that the song of Hu the Mighty partook of a character something similar to the triplet.

[5] The Roll of Tradition and Chronology.

[6] Unpublished MS.

[7] Cyfrinach y Beirdd, p. 98. This is a most curious prosodial work, compiled by Llywelyn Sion from the Book of Meurug Davydd, and others. It received the sanction of the Gorsedd which was held at Bewpyr Castle, under the patronage of Sir Richard Basset, Knight.

The Cymry had now settled themselves out of the reach of men of devastation and plunder, and were therefore in a better position than before to maintain the primitive sciences incorrupt, though no doubt the lapse of time rendered it more difficult to do so continually. The nearer the fountain, the clearer the stream; and so it is with traditions; however perfect may be the channel through which they flow, they are sure to contract a certain amount of filth from the corruption and imperfection which are constantly in the world, and to which they become more and more subject in the course of time.

Accordingly, though vocal song was a help, it was not found to be sufficient to answer the purpose which the GWYDDONIAID had in view.

"They were guided by neither law nor usage, consequently, many of them became subject to error and forgetfulness; and thus acting in opposition to the Name of God and His truths, disorganization, spoliation, and every iniquity ensued."[8]

This degeneracy continued as long as the Cymry dwelt by themselves as a separate nation, that is, until the time of Prydain, son of Aedd the Great, which was "eight hundred and forty-nine years" after their first arrival in the island.

CROMLECH AT TONGA-TABOO.

(*From the "Illustrated London News" of March* 10, 1860.)

AN extraordinary and colossal structure was discovered several years ago by the late Mr. Philip Harvey, of Sydney, and a drawing made by him was forwarded to us for publication by his nephew, Mr. Kenneth R. H. Mackenzie, who communicates the following particulars on the subject:—

This cromlech structure is situated on the south-east coast of the island of Tonga-Taboo, the largest of that group of the Friendly Islands known as the Tonga

[8] Roll of Tradition and Chronology.

Islands, the other groups being called the Feejee Islands, and Navigators' Islands. The island of Tonga-Taboo itself is situated in lat. 20° 40′ S., long. 175° 40′ W. The cromlech stands alone on a remote coral-bound part of the island, without any other monument or ruin nearer it than the cyclopean tombs of the Tui-Tongas, which are drawn in "Cook's Voyages" as standing on a clear plain, but since his time have become surrounded by a dense jungle, and are only to be reached with difficulty.

From these tombs the cromlech is distant some eight or nine miles. Not having been prepared to expect anything of the kind in a ramble, Mr. Harvey was unprovided with the means of making an exact measurement, but the following dimensions he stated to be not far from the truth:—Upper transverse stone, 24 feet long by rather more than 4 feet deep; uprights, 16 feet high on a depth of 8 feet to 9 feet 6 inches from front to back. The material is the coral rock or coral reef of the neighbourhood, differing from all the other structures of the island, which are formed of stone brought from Wallis's Island, an island considerably to the north-westward of Tonga. The mortice and fitting of the cross stone Mr. Harvey found to be done with as much care as the rough material would admit, and on the centre of it a small cava bowl is scooped out. For the benefit of many fond of speculating upon the presumed scientific knowledge of the builders of such monuments it may be mentioned that the cromlech does not appear to be adjusted to any particular point of the compass.

Of the age of this remarkable structure it is impossible to form any idea, or to make any estimate; but in all probability it dates from a most remote antiquity. The natives, who can name and point out the tombs of thirty Tui-Tongas, have not even a tradition respecting or connected with it, except that a great spirit laid down his load there. They shrug their shoulders when questioned about it, and say that all the men on the island could not put it up now. At the angle of the stone an immense tree has grown, clasping the corner in its body. Similar

to this circumstance is the fact noted by Mr. Catherwood in Yucatan of the ancient pyramidal structures in the forests of Central America, where trees have forced their way between the stones of the pyramid. In England a like instance of a tree growing in the walls of a building may be found at Boxley Abbey, near Maidstone in Kent.

THE PRINCIPAL RIVERS OF GREAT BRITAIN.

(*From a MS. in the possession of Angharad Llwyd. Translated.*)

THERE are three celebrated rivers in this island, extending along like three arms from the sea; and on them is merchandise conveyed to the island by the people of other countries. These are the Thames, the Severn, and the Humber.

The Thames springs from the ground near Tewkesbury, and thence flows obliquely, sometimes to the south-east, sometimes to the south, sometimes to the west, sometimes to the north. This river runs through Oxford, thence to Reading, and Henley, and Windsor, and Kingston, and London; and at Sandwich it enters the sea. It formerly bounded the kingdoms of Kent, Essex, Wessex, and Mercia.

The Severn obtained its name from Sabrina, daughter of Locrinus, by Essyllt, his concubine, whom Gwenddoleu, the lawful wife of Locrinus, caused to be drowned in this river. She hence ordered throughout all the island that the river should be called Severn after the maiden's name; for it was her desire that her name should be kept for ever in remembrance, inasmuch as she was the illegitimate daughter of her husband. This river arises in the mountain of Plinlumon, flows through Arwystle, Cydewain, and Powys, as far as Shrewsbury, and surrounds the town of Old Haia; thence it turns to the south, and proceeds through Bridgnorth, and Worcester, and Gloucester; and by Bristol it flows into the sea. This river

formerly formed the boundary between Wales and England.

Humber was a noted king, who formerly landed in Scotland, and killed Albanactus, son of Brutus. When Locrinus and Camber heard that, they came to fight against him, and drove him to the river Humber, where he was drowned; hence its name. This river was formerly the boundary between Wales, England, and Scotland. It is a large river, especially because a river called Trent, and another called Ouse (which runs through the middle of York), flows into it.

VITAL STATISTICS OF THE SPIRITUAL AND TEMPORAL PEERS OF PARLIAMENT OF THE UNITED KINGDOM.

May 1, 1860.

Great interest and importance being in the present day attached to any inquiries which may be made into the special as well as the general value of human life, the following statistics, referring to the Peers of Parliament of the United Kingdom, may perhaps prove not unacceptable to the readers of the *Cambrian Journal.*

I.—ENGLISH PEERS.

The English Peers of Parliament, (including the Bishop of Sodor and Man, having a seat in the Lords' House, but no vote,) and the Bishop of Bangor, having the reversion to a seat in the House of Lords, comprised the following members:—

Two Archbishops, and twenty-six Bishops; their united ages being 1775 years, and their average life 63 years, 4 months, and 21 days; the oldest being 83, and the youngest 44; average consecration 13 years, and 25 days; the longest 34 years, and the shortest under one year.

Twenty Dukes; their united ages being 1141 years; their average ages being 57 years, 18 days; the oldest 74, the youngest 36.

Nineteen Marquises; their united ages 1140 years; their average ages being 60 years; the oldest 91, and the youngest 29.

Ninety-eight English Earls; their united ages being 4333 years; their average ages 44 years, 2 months, 17 days; the oldest 93, and youngest 21.

Seventeen Viscounts; their united ages being 946 years; their average ages 55 years, 7 months, and 23 days; the oldest 91, and youngest 22.

One hundred and thirty-five Barons; their united ages being 7670 years; their average ages 56 years, 9 months, 23 days; the oldest 88, and the youngest 22.

Total of English Peers, 315 persons; aggregate years of life 17,888; and general average 56 years, 6 months, 8 days.

There were (and are) of the Law Lords eight learned Barons, namely, Lord Lyndhurst, 88; Campbell, 79; Chelmsford, 66; Cranworth, 70; Brougham, 82; Wensleydale, 78; Kingsdown, 67; and St. Leonard's, 78; whose united ages are 609 years, and their average life 76 years, 1 months, and 15 days.

II.—MALE PEERS WHO ARE MINORS, AND PEERESSES IN THEIR OWN RIGHT.

There are fifteen English, Irish, and Scottish Peers who are minors; their united ages being 244 years; the average age being 16 years, 3 months, 6 days; the oldest 20, and the youngest 11. In this number is included His Royal Highness the Prince of Wales, holding the title of Duke of Cornwall.

There are nine English Peeresses in their own right; united ages, 591 years; average life 65 years, and 8 months; the oldest 70, and the youngest 38.

III.—IRISH PEERS. (TEMPORAL.)

There are 49 Irish Peers, having English titles; united

ages 2575 years, and average life 52 years, 6 months, 18 days; the oldest being 85, and the youngest 27.

There are twenty-eight Irish Representative Peers; united ages 1609 years; and average life 57 years, 5 months, and 16 days; the oldest being 85, and the youngest 25.

The combined total persons, 77, represent together 4184 years; and average life 54 years, 4 months, 1 day.

IV.—SCOTCH PEERS.

There are twenty-nine Scotch Peers with English titles; united ages, 1635 years; and their average life 56 years, 4 months, 16 days.

There are sixteen Scotch Representative Peers; their united ages being 824 years; their average life being 51 years, 6 months.

The combined ages of the forty-five Scotch Peers are 1635 years, and their average life is 54 years, 7 months, 22 days.

V.—IRISH PRELATES.

There were, in 1855, two archbishops, and eleven bishops, (four of whom sit in the Lords' House by rotation,) their united ages being 863 years; average life 66 years, 4 months, and 18 days; the oldest present age 87, and youngest 45. The average years of consecration were 19 years, 2 months, and 12 days.

VI.—BRITISH AND IRISH PEERS (INCLUDING THIRTEEN IRISH BISHOPS HAVING SEATS IN ROTATION).

The four hundred and fifty Peers numbered together 25,403 years; their combined averaged lives being 56 years, 5 months, and 12 days.

Comparing the above examples of longevity with the male population of a rural district, (of twenty years and upwards,) I find the average of the latter to be 57 years, 8 months, and 13 days.

The annexed tables furnish the ages of the English Peers, and the Scotch and Irish Peers, living in decennial periods, and their averages within those limits:—

TABLE I.—ENGLISH PEERS OF PARLIAMENT.

Showing the number of Peers of Parliament (including the entire English Episcopal Bench, two Archbishops and twenty-six Bishops) living May 1, 1860, in each Decennial Period, their aggregate years, and average of life.

Decennial Periods. Years.	Number.	Average. Yrs. Ms. Days	Aggregate Years.
21 to 29	12	25 2 0	302
30 to 39	31	35 2 9	1091
40 to 49	55	45 3 8	2490
50 to 59	72	55 3 15	4008
60 to 69	87	63 10 6	5555
70 to 79	40	73 4 6	2934
80 to 89	15	82 3 6	1234
90 to 92	3	91 4 0	274
Totals.....	315	471 8 20	17,888
Averages over the Periods.	39·3	58 11 8·4	2236

General average over all ages, of twenty-one years and upwards, 56 years, 6 months, 8 days.

TABLE II.—SCOTCH AND IRISH PEERS OF PARLIAMENT.

Showing the Scotch and Irish Peers of Parliament, (including Scotch Peers with English titles, and Scottish Representative Peers; and Irish Peers with English titles, and Irish Representative Peers, and thirteen Irish Prelates, living in the year 1855,) the Lay Peers being alive May 1, 1860, those living in each Decennial Period, their aggregate years and average of life.

Decennial Periods. Years.	Number.	Average. Yrs. Ms. Days	Aggregate Years.
21 to 29	5	26 9 18	134
30 to 39	16	35 3 22	565
40 to 49	27	44 11 3	1213
50 to 59	30	54 8 12	1641
60 to 69	34	64 9 2	2204
70 to 79	19	74 6 22	1417
80 to 87	4	85 3 0	341
Totals.....	135	386 3 19	7515
Averages over the Periods.	19·2	55 2 7	1075

General average over all ages, of twenty-one years and upwards, 55 years, 8 months.

The averages in the preceding calculations and tables have, it will be seen, been taken upon unequal numbers. The average, however, taken upon equal numbers, over all the four hundred and fifty Peers of Parliament, (namely, 315 English, 90 Irish, and 45 Scotch,) is, one with the other, 61 years, 7 months, and 20 days.

In conclusion, it may be safely remarked that our hereditary legislators evidently attach much value and importance to their official position and functions. This is shown by the highly favourable results of the inquiry which I have thus made into the vital statistics of the order. These, in a large degree, must be attributed to the care which they generally pay to their personal health, apart from the advantages which are incidental to the possession of territorial wealth, handed down to them from generation to generation.

Referring to the National Life Table, which includes all occupations, ages, and localities, at the age of 45, out of a population of 100,000 born, 50,300 only are alive.

At the same age (45), on the English Assurance Offices' Table, out of 100,000 alive, from 10 years of age, 74,435 are alive; or nearly three-fourths, or 75 per cent.

At the same age (45), in a Rural Life Table, which I have myself compiled, out of a population of 6380 persons alive from the age of 1 year, 4062, or nearly two-thirds remain.

And out of 450 persons in the Peerage Table, living from 21 years, we thus find the very large number of 336 remaining (being 36 above the proportion of two-thirds quoted in the Rural Table).

James Henry James.

Middle Temple, September, 1860.

THE CAMBRIAN INSTITUTE.

The Cambrian Institute, during its existence of seven years, has been not only the means of enlisting the services of a considerable number of our most talented fellow-countrymen in developing the native literary resources of the Principality, but it has also been instrumental, through the medium of its recognised official organ—the *Cambrian Journal*—in rescuing from oblivion, and bringing before the public, some ancient MSS., many valuable Essays, and other contributions to Welsh Literature of extensive research and uncommon merit, which otherwise might have been doomed to be consumed by the unsparing ravages of time, or to perish by fire. The fact, however, that its past exertions in promoting and elucidating the national literature of Wales, which, in the face of combined and unwearied opposition from the battery of an anti-national phalanx, have hitherto happily succeeded, can furnish no reasonable cause or excuse for future relaxation or indifference on the part of its executive, but on the contrary should rather serve as an additional stimulus for them to redouble their vigorous efforts to extend its field of operation for the time to come.

And with reference to the future of the Institute, I think it would tend materially to its further success if the members were to meet occasionally in different localities, something after the plan of the Cambrian Archæological Association, with the view of examining existing objects of antiquity, reading papers, and holding discussions on debatable subjects. The nature and aim of the Institute would thereby become better and more generally known, additional members would be enlisted, and greater activity infused into its working. There would be scope enough for its operation in this way without interfering with the course pursued by the Association. If the Eisteddfod is to become a permanent institution, the meetings of the

Institute might advantageously be made an appendage thereto.

The Cambrian Archæological Association, devoted, as its labours are, for the most part, to antiquarian researches, is too contracted in its object to satisfy the present requirements of the bi-lingual portion of the inhabitants of Wales, to say nothing of its management being invested in the hands of a pedantic clique, well known for their ignorance of the native language and literature of the country, as well as for their inherent prejudice against the cultivation of that language, and its general use in perpetuity, who cease not to give vent to their feelings of hostility by sneering at Bardic, Druidic, Eisteddfodic, and other usages essentially national.

The Cambrian Institute, on the other hand, embraces, besides Archæology, other branches of knowledge of undoubted importance and interest to the readers of Welsh Literature, such as Botany, Geology, Mineralogy, Music, Philology, Topography, Statistics, Zoology, &c.; for cultivating an acquaintance with which Wales supplies ample materials. I certainly think, therefore, whilst I have no wish to disparage in any way the defined object and exclusive labours of the Association, that, under these circumstances, the Institute highly deserves the cordial support of every inhabitant of the Principality who is at all acquainted with the English language, and who can spare half-a-guinea a year to enable him to enrol himself among its members. And in order to insure this extended support and general co-operation for the future improvement of the Institute, some such movement as I have suggested ought to be adopted.

T. James.

Netherthong, Huddersfield,
Nov. 15, 1860.

TENBY RECORDS.

THE following Papers, selected from amongst many others in the possession of the Tenby Corporation, are given, as they illustrate the customs of the inhabitants, and the history of the town, during the early part of the seventeenth century. The first relates to a money transaction between the Corporation and a townsman.

[*Extracted from the Chamberlain's Account Book.*]

xxij° die Octobris 1629

At w^ch^ daie Richard Howell Alderman Chamberlain of the towne of Tembie hath received of Lewis Bishope and Evan Longe late Bailiffe of the said towne, with and by the consent of Harry Ashe of Tembie weaver these pieces of plate and other thinges following (viz) xxiiij^or^ ounses and a half of silver plate, being one beaker one bowle and sixe siluer spoones. Alsoe two goulde ringes wayinge half an ounse and one dram of silver waight. And likewise one Indenture of lease graunted from Griffith White Esquier vnto one Balthazar Mertyn deceased predecessor of the said Harry Ashe vppon the house wherein the said Harry doth dwell nowe. All w^ch^ said plate spoones ringes and Indenture of lease beinge the goods of the said Harry, were by him the said Harry deliured vnto the said Lewis and Evan late Bailiffs aforesaid to the vse of the mayor Bailiffs and Burgesses of Tembie in securitie to save the said late Bailiffe harmeless for the summe of x^li^ due to the said Towne from the said Harry in pte of a greater debt due as aforesaid

RICH: HOWELL.

Richard Howell, Mayor of Tenby in 1622, was Alderman and Chamberlain in 1629. He appears to have taken a very active part in the affairs of the borough, as, during his second mayoralty, in 1631, the following charter was obtained from Charles I., and also the faculty from Bishop Theophilus Field, given below.

[*Endorsed*—Copy of the faculty's for the seats & graves.]

To the Right Rev^d^ ffather in God Theophilus Field Lord Bishop of S^t^ Davids.

HUMBLY sheweth to your good Lordship that forasmuch as by the Violence of extream Storms and tempestuous Weather which

lately hath happened; the Ruins & Decays of the Parish Church of Tenby are grown so great that the Rents and Revenues of the said ꝑish Chh are not sufficient to reedifie and renew the same. For Remedy & Redress whereof the Mayor Aldermen Churchwardens and Parishioners of the said ꝑish Church taking into consideration which way and by what means they might raise so much Profits and Benefits towards the Repair of the said Church as should be least chargeable and hurtfull to the Parishioners thereof and finding that the Houses in the s[d] Town of Tenby or any other Houses in the Parish thereof have not any Seats in the said ꝑish Chh properly belonging to the said Houses But that both many Men and Women have without Order taken upon them to seat themselves in such eminent Seats and Places of the said ꝑish Chh as have been thought unfitting for their Places and Degrees And whereas the Mayor Aldermen Churchwardens and Parishioners of the said Town & ꝑish have considered that Order is to be observed as well in Church as Commonwealth and that by the placing of Men and Women in such an Orderly and Decent Manner in the s[d] Church according to their Places and Degrees will be the Means to raise a farr greater and better maintenance towards the Repair of the said Church than heretofore And also considering that a great Charge hath been laid upon the said ꝑish for the covering and paving of the Graves of those Dead Bodies which have been buried in the Church and Chancell of the said ꝑish Church. Therefore the Mayor Aldermen Churchwardens with the Rest of the ꝑishioners of the s[d] ꝑish Chh Do humbly pray your good Lordship that you would be pleased to give your Approbation to what they have mutually concluded and agreed upon and that those Orders hereunder written may be used and put in Execution within the said ꝑish Church of Tenby for the Benefit of the Same at all times hereafter for ever according to the purport, true intent, and meaning of the same (that is to say) that every person and persons which from henceforth shall be desirous to sit in the Chief or Middle Isle of the ꝑish Chh of Tenby and shall be by the Chwardens of the said ꝑish Chh placed in the said Isle That every such ꝑson or ꝑsons so by the Churchwardens to be placed in the lowest Seats of the said Isle shall pay to the Chwardens of the ꝑish Church of Tenby afores[d] for the time being for their said placing to the use of the s[d] Church the Sum of One Shilling & four pence and for every Seat upwards in the said Isle to augment in the Payment of ffour pence over and above the Sum of One Shilling and four pence aforementioned, excepting the Mayor and Mayoress's Seats for the time being. And those which shall be placed in the lowest Seat in the North Part of the

South Isle and the South Part of the North Isle shall pay in like manner as aforesaid the Sum of Twelve Pence and for every Seat upwards augmenting the Sum of Two pence And for the North Part of the North Isle and the South Part of the South Isle at the Discretion of the Churchwardens of the said ꝑish Cĥh of Tenby for the time being.

And It is likewise ordered concluded and agreed by and between the Mayor Aldermen Churchwardens and ꝑishioners of the s^d ꝑish Cĥh afores^d as followeth (viz^t) that

Every person which here after shall be buried within the ꝑish Cĥh of Tenby afores^d in an Isle there called the Rood of Grace shall pay to the Churchwardens of the s^d ꝑish Cĥh to the use of the Same	xiij^s viij^d
Every person buried in the Isle called S^t Tho^s's Isle shall pay likewise	x^s oo^d
Every person being buried in the middle Isle shall likewise pay	x^s oo^d
Every person which shall be hereafter buried below the Bellfree shall pay	vj^s viij^c
Every person buried in the North Isle above the pikes shall pay	vj^s viij^d
Every person buried below the pikes shall pay to the use afores^d	v^s oo^d

Nos Theophilus permissione Diã Menẽven̄ Epũs prefixas inspeximus pro Sedilibus et Sepultura Taxaẽoes easq; ad humilem Diseretorum Peticõem Quantum in Nobis est approbemus et confirmamus. Affixo Sigillo Epali Dat̄ apud Abergwilly Decimo Sexto Die Septembris An° Dñi 1631.

On another Record (annexed to the foregoing Petition of the Mayor Aldermen Cĥwardens & ꝑishioners of the ꝑish Cĥh of Tenby, with the Grant of Theophilus late Lord Bishop of Saint Davids) there is a ffaculty obtained from William a succeeding Bishop of S^t Davids and which confirms the Grant of the said Theophilus: as follows (viz^t)

Universis et Singulis Christi ffidelibus ad quos hoc presens Scriptum pervenerit, Quosae Infra Scripta tangunt seu tangere poterint in fûturum Gulielmus Permissione Diã Meneven Epũs Salutem in Dño sempere ternam Cum Major Aldermanni Villæ de Tenby in Comitatis pembrochiæ Diocesis Nr̃æ Menevēn̄ et Guardiani Eccl̃iæ parochiales de Tenby prædict̄ Nomine reliquorum parochianorum ib̃m Nobis monstraverunt ut ad humilem eorum predecessorum Majoris Aldermannor̄ Guardiannor̄ Eccl̃iæ et parochianor̄ ejusdem parochiæ peticõem Reverendo in X̃to Patri ac Dño Theophilo permissione Diã Menevēn̄ nuper Epo predecessori Nr̃o factam Dictus Reverendus Pater aliquos

Ordines pro Ratis solvendis Guardianis Eccl̃iæ prædc̃æ pro tempore existen̄ pro Sedilibus et Sepultura in dc̃a Eccl̃ia sub Sigillo suo Epali confirmavit et approbavit quos quidem Ordines peticc̃oem ac confirmacc̃oem prohic insertos haberi voluimus; cujus Tenor sequitur

NB. Here is inserted verbatim the petition to the aforementioned Bishop Theophilus and his Grant thereto (as copied in ffo: 1 & 2) and afterwards follows, viz^{t}

Et Nobis humiliter Supplicati ut dc̃os Ordines obsecundare et confirmare dignaremur Noverint igitur nos prefat̃ Epūm peticc̃oi dc̃æ dc̃os Ordines pro ratis solvendis Guardianis dc̃æ Eccl̃iæ pro tempore existentibus pro Sedilibus et Sepulturâ in dc̃a Ecclia Parochiat̃ pro Nobis et Successoribus N̄ris Menevēn̄ Ep̃is pro tempore existen̄ quantum in Nobis est approbasse, fecisse, constituisse confirmasse et corroborasse sic approbamus, facimus, constituimus, confirmamus et corroboramus. Et porro supra meñconatam Peticc̃oem his presentibus volumus esse affixam In cujus rei Testimonium Sigillum n̄rum Epāle his presentibus affiximus Dat̃ Vicessimo nono Die Decembris Anno Dn̄i Millessimo Sexcentessimo Septuagessimo tertio Annoq$_{\text{b}}$ Regni Dn̄i Caroli Sc̄di Dei Gratia Angliæ Scotiæ ffranciæ et Hiberniæ Regis ffidei Defensoris &c. vicessimo sexto mæq$_{\text{b}}$ consecrāiois Decimo quarto.

Theophilus Field held the Bishopric of St. David's from 1627 to 1635. William Lucy, the Bishop mentioned as confirming the grant of Theophilus, held the Bishopric from 1660 to 1677, having succeeded Roger Mainwaring.

[*Endorsed*—Heads of K. Cha^{s} Ist his Charter to Tenby.]

Charles by the Grace of God King of England, Scotland, ffrance and Ireland, Defender of the ffaith and so forth To All to whom these Presents may come Greeting. Whereas our Town of Tenby in the County of Pembroke scituate upon the Sea-Shore hath been of long time an antient and populous Borough and very well accomodated with a large Haven for the Receipt and Preservation of Ships and Barques comeing thither, And the Burgesses there have had, used and enjoyed within the Haven and Town aforesaid and Precincts thereof, diverse Liberties ffranchises, Immunities Customs and Preheminences as well by reason or Pretence of diverse prescriptions used and their Customs there used and allowed for the time whereof the Memory of Man is not to the Contrary, As also by Virtue and Means of Diverse Charters and Letters

Preamble.

Patent heretofore made and granted to the Burgesses of the said Town by diverse Names by our Progenitors by our Predecessors late Kings, and Queens of England. AND WHEREAS our well beloved Subjects the Mayor, Bayliffes and Burgesses of the said Borough of TENBY have humbly besought us that we would pleased to Confirm unto the said Mayor Bayliffes and Burgesses and their Successors their ancient Courts, Priviledges and Liberties, ffranchises, Customs and Preeminences from the time aforesaid there used and allowed, and for the better Rule, Government and Improvement of the said Borough We would be pleased to Grant unto them certain other Liberties, Powers and Authorities hereafter specified. WE THEREFORE graciously Yielding to the Petitions of our said Subjects and with a Royal and Gracious Mind remembering their ready and Acceptable Service done for us before our comeing to the Crown of England, of our especial Grace certain Knowledge and mere Motion, for Us our Heirs and Successors Do Will, Ordain, Constitute, Declare and Grant by these Presents that the said Town of TENBY with the Liberties and Precincts thereof shall be and remain for ever a ffree Town of itself And that it shall and may be lawful for the Mayor Bayliffes and Burgesses of the said Town and Borough of TENBY aforesaid for the time being to have and to hold a Certain Council-House called the Guild-Hall of the said Borough for the M^r^ to summon a Council there or in any other Conven^t^ Place And that the Mayor, Aldermen & the rest of the Common Council, And the Greater Part of them who (upon a publick Summons) will be present, and in Equality of Voices of such as shall be present then that part or moyety whereof the Mayor shall be One, shall make Lawes in writeing for the Governm^t^ of the Town, & for the Officers Artificers & Residents of the s^d^ Town &c^a^ to behave & demean themselves in their Offices & vocations and for Victualling thereof And Limit Pains & Pun^ts^ by Corporal Imprisonm^ts^ & ffines &c^a^—Power for the Bayliffes or other Officers of the Corporation &c^a^ to leavy s^d^ ffines by Distress or other lawfull means, to the use of the Corporation without any acc^t^ to be given to the King, or any of his Officers thereof. —So as such Laws & ffines be reasonable & not made repugnant to the Laws of the Kingdom.—To have a Common Gaol &c^a^ whereof the Bayliffes to be keepers.—The Mayor & no other person whatsoever to be Clerk of the Market.—To have a Third Justice to be chosen by the Mayor & Council out of

Petition.

Grant.

to have a Council Ho...

to Make Laws

Power of Contracting Limit^t^. Pains & ffines. for the use of the Town

Laws not to be repugnant to the Laws of the Kingdom.

A Common Gaol

the Aldermen Yearly on every Monday Next after Michmas day to be sworn in by the Mayor.—And that the Mayor & Justices or any two of them hold Sessions in the Same Manner as Justices now or hereafter in any County of England. So as not to proceed nevertheless to the Determination of Any Murder Treason or other Cause touching Life or Member without Special Command from the King, And yet nevertheless May do what Any Statute may authorize other Justices in the County to do.—And if the Mayor die in the Year of his Mayoralty or be lawfully removed That immediately a New Mayor be elected out of the Aldermen by the Rest of the Aldermen & Common Council (upon Publick Summons) or Majority of them to be Mayor till the Munday after Michmas then next following, to be sworn in by the Aldermen present at such Election.—If a Justice Die or be removed immediately A New One to be choosen out of the Aldermen for rem^{r} of the Year by the Mayor & Council & to be sworn in before the Mayor in the presence of the Rest Ald^{n} & the Council present at such Election.—If a Bayliffe Die &c^{a} a Burgess to be immediately chosen & preferred to be Bayliffe by the Mayor Ald^{n} & Council for rem^{r} of the Year to be Sworn in before the Mayor.—To have within the s^{d} Bor^{h} & choose an Honest Discreet Man to be a T. Cl^{k} to be chosen by the May^{r} Ald^{n} & Council or &c^{a} to continue so long as he shall well behave himself to do everything touching the s^{d} Office.—Two Serj^{ts} at Mace the 1st to be called the Mayor's Serj^{t} & to be chosen by the Mayor for the time being,—and the other Serj^{t}. to be called the B'ff's Serj^{t}. and to be chosen by the Bffs. Ald^{n} & other Burgesses or greater part of them, requiring that the Serj^{ts} or One of them for the time being shall continue during the pleasure of the Bffs. And that the T. Cl^{k} and Serj^{ts} shall be sworn by the Mayor.—A ffair used to be held on Assumption Day to be altered & held to S^{t} Mathew's Day & for two Days after, & a Pypowder Court to be held in time of s^{d} ffair with full priviledge as customary at such Court together with all Tolls, Stallages, Pittages ffines &c^{a}.—That all markets of the s^{d} Bor^{h} as well for Corn and Grain as ffish & fflesh, all Victuals & merchandize whatsoever shall be held & kept in the Market House or place Built & held for that Use & in no other Place Street Lane &c^{a} within the said Bor^{h} on any Acc^{t} whatsoever And that as heretofore a Weekly Market was held on every Wednesday for Corn & Grain only that there should be a Publick Market on that Day Weekly as well for fflesh ffish Cattle Beefs, Sheep and all other Victuals & Merchandize as for Corn & Grain—That the Mayor and the Clerk to the assigns take Recognizances for Debts according to the fform of Statutes Merchant & the Statutes made at Acton Bor-

nell, in as Ample Manner as any Mayor & Clerk in any City or Borough in England can do by force of s^d^ Statutes, That s^d^ Mayor & Clerk shall use One Seal of two Pieces the One a Greater Part and the other a Lesser Part which shall be called for ever hereafter the King's Seal for sealing s^d^ Recognizances to be taken within the s^d^ Bor̃. The Greater Part to remain in the Custody of the Mayor and the other in Custody of the Clerk for the time being, being Deputed and Appointed for writeing and Enrolling s^d^ Recognizances. That the T. Cl̃ for the time being shall be Clerk for the K. for takeing writeing & Enrolling s^d^ Recognizances & to keep y^e^ Rolls Rembrance & Records thereof & to keep the Lesser Part of the Seal and to do any thing within s^d^ Bor̃ that any other Cl̃ may or can do relating to Recogn^s^ of Debts with^t^ any other writ or Election to be made for that purpose.—Lastly confirms all Mañers, Messg̃es, Lands, Tenem^ts^ Courts Leets, Views of ffrank Pledge, & other Courts whatsoever, ffairs, Markets, Customs ffranchises, Profits, Jurisdictions Exemptions &c̃ &c̃ &c̃ w^ch^ the Mayor Bffs & Bg̃esses heretofore used & enjoyed by any former Charter &c̃ or by prescription use & Custom, Yielding to the K. & succ̃rs such ffee ffarm Rents & Dues as were heretofore payable.—and that the Corporation not to be sued or troubled by any person whatsoever for any Act done through Custom & Use before the Date hereof. And that every Grant in this Charter be taken in the most ffavourable & Beneficial Sense on behalf of the Corporation notwithstanding any Omission Repugnancy & Contradiction in the Same.

NB. This Charter from K. C. I. Dated 25^th^ Mar̃ anno Regni Sexto

fformer Charters granted to Tenby

1^st^ ffrom K. R^d^. 3^d^.
2^d^ ffrom Jasper D. of Bedford
3^d^ ffrom K. Edward 6^th^.
4^th^ ffrom Q. Eliz^th^ Dated 24° Mar̃ Anno Regni 23°.

The following document is written upon a loose sheet of paper, and bears no endorsement:—

The 17^th^ day off Julie 1657

Wee whosse names are heer vnto subscribed doe heerby signifie that wee have fformerlie and doe from this time forward freelie give our assent and consent that what soever leasses the Mayor and Comn Counsel of this towne of Tinbe hath or shall sett and lett of the demain lande that was purchased of Morrice Cannon Essq^r^ for and in consideration of the sume of fower pownds to bee eqallie diuided amongst the burgesses once a yeare

as alsoe all burgesses that are noe free houlders to be free of theyre burgesship by the that then all sutch leases fformerlie made or to be made shall be and remain firm and sure In witness herevnto wee have sett our hands the day and yeare above written.

Richd: Barrow, maior, *paid*
Thomas Barrett *p.*
Richard Wyatt *p.*
Griffeth Gibbon *p.*
Rice Barrow *p.*
Thomas Rogers *p.*
David Palmer *p.*
Tho. Stephens *p.*
Willi. Rogers *p.*
John Sayes *p.*
John Sherburne *p.*
Evan John *p.*
John Meyricke *p.*
Morgan Bowen *p.*
Wallter Taylore *p.*
Walter Henbrough *p.*
Geo. Bevane *p.*
Phillip Davis *p.*
George Hitching *p.*
Richard Holmes *p.*
Thomas † Mann his marke *p.*
David (D. R.) Rees his mke *p.*
John Rogers *p.*
John Hales *p.*
the mark † of John Leach *p.*
Richard Williams *p. Taylor*
John Smith *p.*
Hugh Street *p.*
Arthur Russel *p.*
Edward † Cliftes mark *p.*
Tho. † Stones mark *p.*
Robert † Griffiths mark *p.*
James (I. P.) Phillipps mark *p.*
Thomas † Watkins mark *p.*
Lewis † Phillipps mark *p.*
David o Lleweelin mark *p.*
John g Griffiths mark *p.*
John Thomas *p.*
Richard Will: Cort:
John Adams *p.*
Will. Gibbon *p.*
Rich: Hammon *p.*
Thomas Rogers *p.*
Edward Upcoate *p.*
Griffith Browne *p.*
Walter Ruddch *p.*
Henry † Johnes *p.*
Thomas Jermyn *p.*
James Harris *p.*
Griffith Boone *p.*
Melchior Richard *p.*
Thomas Williams *p.*
William Hughes *p.*
Jo^{n} Hurler *p.*
Jo^{n} Davis *p.*
Hugh † Davids mark
Henry Clarke
James Lloyd
Humphrie Sumers
Thomas † Hughes senior
Richard Phillipps
Y^{e} marke of John † Parrett
Daniell Morris
Row. Gethin
John Hawckwell
Will Wyatt
ffra. Smyth
Joseph Critchley
Geo. Bowen
David Gibbon

Throughout the Records to which we have had access, the signatures of the Mayors, Aldermen, and Council who signed the proceedings are generally plainly written, many of them very neatly. The signature of William Risam, who was Mayor in 1618 and 1624, is remarkably well written. It appears by the inscription on his monu-

ment in Tenby Church that he left the sum of £250 to the poor. An indented mark on the monument, near the head of the effigy, is stated to have been caused by a shot wantonly fired at it by one of Cromwell's soldiers. Risam died in 1633.

ENGLAND'S DEBT TO WALES.

BY AN ENGLISHMAN.

THE readers of the *Cambrian Journal* must have been amused and instructed by the spirited controversy contained in the last Number between "A Dull Fellow" and "Anglo-Cambrian." Throughout, in the attack and reply, the rejoinder and rebutter, the ball is kept up with a spirit that never flags. "Dull Fellow," who had evidently waked up, and become "A Dull Fellow" (Brightened) by the wit as well as by the arguments of his antagonist, has been compelled to show; and, (in telling us "what he did know," and thereby how much he did *not* know), has enabled most of us to add to our limited stock of knowledge.

This controversy is essentially a battle between national predilections and prejudices, on subjects of the highest importance, and therefore deeply interesting to us all, whether we write ourselves Britons, Saxons, or Anglo-Britons; and we have all learnt something as to the first planting of our Ancient British Church, and the origin of our so-called Anglo-Saxon laws.

Among the "prejudices of education," which cling to us in after life, are those dogmas which are so forced upon our minds at school and college,—"that everything which we hold most valuable as Englishmen—our language, our laws and institutions, our personal liberty—are all directly derived from our Anglo-Saxon ancestors." Hence, when left to our own guidance, we are long in discovering the truth, which increase of our knowledge

will daily confirm, that the blessings which we enjoy have been derived from many sources, and have been the growth of time. We Englishmen are exactly in the position of the celebrated German, Goëthe, who claimed for himself in his writings the merit of appropriation. He said,—"I have taken the gold of one, the silver of another, the copper of a third, and the iron of a fourth, and I have worked all these into a new metal of my own." We have done the same with our language and laws; and, having so freely appropriated the best things belonging to others, as we love fair play for ourselves, we are bound at least to acknowledge our debt when the rightful owners can show their just claim.

The period of our history which is most dear to the Englishman is the reign of our Saxon King Alfred, who, for his many human virtues, has been claimed as the common property of all mankind. Alfred began by acquiring from a Briton the knowledge which he desired to impart to his subjects; he had to learn before he could teach. He found among the Saxon institutions the germs of good laws; he gave form and shape to these rude elements, and framed his code on the ancient and more perfect laws of the Welsh. We rightly value our "Trial by Jury" as the chief protection and safeguard of our personal liberty; and we received from Alfred this institution, which he had borrowed from the ancient custom of the Welsh, who had so perfected their system that they may fairly claim trial by jury, in its full development, as a law peculiarly their own.

Alfred has received the praise for political sagacity in providing for the peace and security of his dominions by his division of the kingdom into counties, hundreds, and tithings; but this division had long existed among the Welsh.

Among the social customs of the Anglo-Saxons, and that which, down to the Norman conquest, they had most cherished, was "the law of gavelkind," that is, the equal distribution of land among all the sons of a family. This ancient custom was British, being found also among

the Gael and the Irish, the word having another and opposite meaning in the Saxon. How greatly the Saxons valued this custom, borrowed from the Britons, until they were deprived of it by the Norman conquest, we may judge from themselves.

ETYMON OF GAVELKIND.

SAXON,—ȝaꝑel, "tribute," and cinꝺ, nature; an equal division of the father's lands at his death among all his sons, or of a brother dying without issue among all his brethren.—(Bailey, *Etymological Dictionary.*) Gabel, (Gabelle, *Fr.*, ȝaꝑel, *Sax.*,) an excise in France upon salt. In our old records it signifies rent, custom, or duty, yielded to the king our lord.—*Bailey.*

WELSH,—*Gafael*, a hold, a grasp; *cen*, in possession of.

GAELIC,—*Gabhail-cine*, gavelkind, an old statute by which the land belonging to any house was distributed among its members. *Gabair*, a father. *Gabh*, *v. a.*, take, receive.—(Armstrong's *Gaelic Dictionary.*

IRISH,—*Gabhal*, a prop, a descendant; *Gabhail*, the act of receiving, a tenure.—*Ibid.*

THE LAW OF GAVELKIND.

(*The Legend of Kent.*)

"The winding vale of Holm's Dale
Was never won,—and never shall!"

"All the world knows how William the Norman won the battle of Hastings, where, after a day of unsuccessful valour, the Saxon power was broken by Norman skill and discipline; but all the world does not know how Duke William, fearing the dangers of a march through the dense forest of Sussex, moved his army along the open sea-coast to Dover, from whence, after strengthening the castle, and leaving a strong garrison to protect his fleet, and secure his retreat in case of need, the Conqueror directed his march towards London. On reaching that part of the road which runs through the vale of Holmsdale—having advanced carelessly in front of his army—William found himself on a sudden surrounded by a body of the Kentish men, who had assembled to bar his further progress.

"In the parley which followed, the Conqueror was compelled to grant their demand—namely, the continuance of their ancient laws and customs; which, being guaranteed by William, they permitted him to proceed.

"From this achievement the men of this part of Kent are to this day distinguished as 'The Men of Kent;' and their standard, in memory of the fact, bears the White Horse of the Saxons, with the motto, 'INVICTA,' UNCONQUERED."

Thus the men of Kent secured by their courage the law of gavelkind, which is still enjoyed by their descendants; and this custom, now peculiar to Kent, has been a chief source of the solid comfort and prosperity so general among the people of this favoured county.

"May Kentish men be ever found united to uphold,
The righteous law the men of Kent, their fathers, won of old!"

THE MORRIS MANUSCRIPTS.

A CATALOGUE of the late Mr. Joseph Morris's (of Shrewsbury) valuable and extensive collection of genealogical manuscripts, connected with the Principality of Wales and county of Salop.

WALES.—*The Salusbury Pedigrees*, in 2 vols. 4to., being the collections made respectively by Owen Salusbury, of Rug, and John Salusbury, of Erbistock, Esqrs., between the years 1630 and 1677, or thereabouts, with some additions by other hands. Transcribed by the late Mr. Joseph Morris from the original MS., late in the possession of Sir Watkin Williams Wynn, Bart., but destroyed in the lamentable fire at Wynnstay, 6th March, 1858, and consequently this transcript is now presumed to be the only copy in existence of the Salusbury Pedigrees. To which additions have been made from some family pedigrees, and from MSS. belonging to David Pennant, of Downing, Esq., Richard Lloyd, of Chester, Esq., the Cae Cyrriog MS., and from municipal and parochial records.

The Cedwyn Manuscript, in 1 vol. 4to.—The Manafon Manuscript of Pedigrees, written partly in English, and partly in Welsh, belonging to Rev. Walter Davies, A.M., rector of Manafon, in the county of Montgomery, carefully transcribed by J. J. Kerry, Esq., 1828–9. This is denominated by Mr. Davies, for the sake of distinction, "The Cedwyn Manuscript." Copied from Mr. Jenkins's manuscript by the late Mr. Joseph Morris, 1829.

The Taicroesion Manuscript, in 1 vol. 4to.—A collection of pedigrees, made by Mr. John Ellis, of Taicroesion, about A.D. 1723. Transcribed from the MSS. in the possession of W. Williams, Esq., Beaumaris, with many additions and corrections, by the late Mr. Joseph Morris.

Pedigrees of Radnorshire, Flintshire, and Denbighshire Families, 1 vol. 4to., being selections from the original Visitation of those counties by Lewis Dwnn, with some additions, more particularly to the Flintshire pedigrees, by another hand about the year 1620. The

whole copied from a MS. belonging to John Madocks, of Fron Yw and Glan-y-Wern, Esq., by the late Mr. Joseph Morris, in 1831.

Visitation of Caermarthenshire, Pembrokeshire, and Cardiganshire, in 2 vols. 4to., by Lewis Dwnn, Deputy Herald.—Copied from the original, belonging to John Madocks, of Fron Yw and Glan-y-Wern, Esq., by the late Mr. Joseph Morris, 1831.

Transcript of Welsh Pedigrees, in 1 vol. 4to.—Transcribed from the certified copy, in the possession of Edward Evans, Esq., of Eyton Hall, near Leominster, in the county of Hereford, and which formerly belonged to that gentleman's ancestor, the Right Rev. Humphrey Humphreys, D.D., Bishop of Hereford, &c., by the late Mr. Joseph Morris, 1829.

Transcript from a MS., (in the handwriting of William Lewes, of Llysnewydd, in the county of Caermarthen,) the property of Edward Protheroe, Esq., M.P. for Evesham, 1 vol. 4to.—Transcribed, with several miscellaneous pedigrees added, by the late Mr. Joseph Morris, Shrewsbury, 1830.

Transcript from the original MS., (in the handwriting of Robert Vaughan, of Hengwrt, Esq.,) in the possession of W. W. E. Wynne, Esq., of Peniarth.—Transcribed, in 1 vol. 4to., by the late Mr. Joseph Morris, 1830.

Pedigrees, copied from a MS. belonging to D. Jones Lewis, Esq., of Gilfach, Caermarthenshire, 1 vol. 4to.

Llyfr Silin.—Yn cynnwys Achau amryw deuluoedd; Yn Ngwynedd; Powys, &c.; in 1 vol. 4to.—Furnishing valuable information of many ancient families in North Wales, Powys, &c., and transcribed by the late Mr. Joseph Morris, 1829.

Trials of Estates, 1 vol. 4to.—The Hendor Estates, &c., Merionethshire—Lloyd *versus* Passingham, Salop Summer Assizes, 1826—*Arms.* The Llandisilio and Llanfloddian Estates, in the counties of Denbigh and Montgomery, with descent of Major Harrison and others, Summer Assizes, 1823—*Arms.* The Woodhall, &c., Estates, Salop, late the property of Thomas Woolley, Esq., Salop Assizes, 1825—*Arms.* Collected and arranged by the late Mr. Joseph Morris.

A Collection of Pedigrees, by Thomas ap Evan, of Trebryn, in the parish of Coychurch, in the county of Glamorgan, compiled by him in 1683, with many additions and corrections by the late Mr. Joseph Morris, in 1 vol. folio.

From the MS. at Ynysymaengwgn Gwydir, followed by a collection of miscellaneous pedigrees from a MS. belonging to W. W. E. Wynne, Esq., supposed to be in the handwriting of Randle Holmes, with some additions from Mr. Pennant's and Mr. Lloyd's MSS.; also pedigrees of Eddowes and other families, by the late Mr. Joseph Morris, 1 vol. folio.

Fifteen Tribes of North Wales; also Brochwel Ysgythrog; Ririd Flaidd; Cadrod Hardd; Rhiwallon ab Cynfyn, and divers others, 1 vol. folio.

SALOP.—In 10 large folio volumes, comprising the Herald's Visita-

tions of Shropshire, made by Robert Treswell, Somerset Herald, and Augustine Vincent, Rouge Croix Pursuivant, Marshals and Deputies to William Camden, Clarencieux King of Arms, 1623; together with the former Visitations, made by Richard Lee, Richmond Herald, Marshal to Robert Cook, Clarencieux King of Arms, taken in the years 1564 and 1584; with notes and additions from the Visitations of Lewis Dwnn, Deputy Herald for the Principality of Wales and the Marches thereof, in the reigns of Queen Elizabeth and King James I., and from other sources; to which are added continuations, and further pedigrees, from public and accredited private authorities, to the present time. Also some account of the Provosts, Bailiffs, Mayors, Recorders, Stewards, Town Clerks and Burgesses of the Parliament for the Borough of Shrewsbury; with the addition of some brief notices relating to the Masters of Shrewsbury School, which are preceded by a summary of the history of that royal foundation; also translations, extracts, &c., from old deeds, and other valuable information as to several villages, estates, and families connected with the county of Salop, by the late Mr. Joseph Morris, of Shrewsbury.

A Valuable Collection of Pedigrees, relating to numerous families of the Principality of Wales, transcribed from the MSS. belonging to Edward Protheroe, Esq., M.P., 1830; with a quantity of miscellaneous information relating to the Principality of Wales and county of Salop.

A Miscellaneous Collection of Pedigrees, in 2 vols., relating to Shropshire and Welsh families. Selections from abstracts of deeds, papers, and writings, relative to the Kynaston, Barker, and Corbet Estates, dated 1735.

Sundries Odd, 4to.—Welsh Pedigrees, and Monumental Inscriptions, from Welsh Churches and English Families.

The above valuable collection of Genealogical MSS. has been the labour of a long life, and is now offered for sale, in compliance with the directions contained in Mr. Joseph Morris's will.

It may also perhaps not be out of place to state here, that (like his brother, Mr. George Morris) he had, towards the close of his life, formed an intention of writing a history of his native county (Salop), and more particularly so after his brother's decease in 1859, but he was (unfortunately for the literary world) not spared to do so.

A catalogue of the late Mr. George Morris's (of Shrewsbury) collection of Shropshire genealogies, show-

ing the descent of the principal landed proprietors of the county of Salop, from the time of William the Conqueror to about the present time, compiled from heraldic visitations, public records, chartularies, family documents, parish registers, and other sources, in eight large folio volumes, by the late Mr. George Morris, of Shrewsbury, and originally intended by him to have formed a basis from which to write a genealogical history of Shropshire.

An alphabetical index to the pedigrees of the numerous families contained in the above collection has been carefully prepared, at considerable cost of time and trouble, by the author's son, Mr. George Morris, solicitor, of Shrewsbury, who has entered the same in the eighth, or last volume of the work, and marked the pages opposite the several families, for the more convenient reference of the public.

The collection has been the labour of upwards of forty years, and extends over above 4000 folio pages.

The first two volumes have the armorial bearings beautifully drawn and coloured; the third partially so; but in the remaining five volumes the arms are merely drawn, and not coloured, owing to the author's illness and death before the colouring could be completed.

This collection of Mr. George Morris embraces (probably without a single exception) the history and genealogy of all the Shropshire families (both extinct and existing) who have served the office of high sheriff for the county of Salop, from the time of the Conquest down to a very few years ago, including, amongst several hundred families, those of Roger de Montgomery, the Norman Earl of Shrewsbury; Talbot, Earls of Shrewsbury; Herbert and Clive, Earls of Powis; Leveson Gower, of Lilleshall, Dukes of Sutherland; Newport and Bridgeman, Earls of Bradford; Lords Hill, of Hawkstone; and Berwick, of Attingham, &c. Also the ancient and knightly families of Eyton of Eyton, Gatacre of Gatacre, Sandford of Sandford, Plowden of Plowden, Oakeley of Oakeley, Leighton of Loton, Corbet of Moreton Corbet, with all its numerous branches, Kynaston of Hordley

and Hardwick, &c., Burton, or Lingen Burton, of Longner, Charlton of Apley and Ludford, Heber and Vernons of Hodnet, with a host too numerous to mention. It includes *much* historical information, extracted from ancient Latin chartularies of the twelfth, thirteenth, and fourteenth centuries, of which a vast number passed through the hands of the late Mr. George Morris, during a period of forty years, for the purpose of deciphering and translating their contents, which both he and his brother were well skilled in deciphering. Some of the more ancient and important families (such as Clive and Herbert, Vernon, Talbot, &c.) have some fifty or sixty folio pages of information devoted to them. But these of course are few; five to ten being a fair average; and the armorial bearings are drawn throughout, and, in vols. 1, and 2, and part of 3, beautifully coloured, or emblazoned.

The author several years ago refused the offer of £1000 for the same collection, when it was less complete than now, and has often stated that he would not himself have accepted ten times that amount for them.

The present object of the vendor (his son) is that they may be kept in some place of safe custody, where the public may have the benefit of the author's labours.

The Shropshire collection of Mr. George Morris does not interfere with that of his brother, or *vice versa*, each being independent and uncommunicative to each other of their several works. Each pursued a different mode with their works. Mr. George Morris added the armorial drawings, but Mr. Joseph Morris did not, though he gave a description of them. Mr. George Morris also compiled his information *from the several sources as an independent work of his own.* Mr. Joseph Morris's plan was to copy former sources *first*, and *then make his own continuations and additions.* So that each Salop collection may be considered as a support and unbiassed testimony to the other.

CLEAVAGE OF SLATE ROCKS.

Tyndall, in his work on the *Glaciers of the Alps*, recently published, gives, in an Appendix, a Lecture on the comparative view of the Cleavage of Crystals and Slate Rocks, delivered, in 1856, at the Royal Institution, from which we quote the following remarks on the slate quarries of North Wales:—

"Turn we now to the consideration of some other phænomena to which the term cleavage may be applied. This piece of beech-wood cleaves with facility parallel to the fibre, and if our experiments were fine enough we should discover that the cleavage is most perfect when the edge of the axe is laid across the rings which mark the growth of the tree. The fibres of the wood lie side by side, and a comparatively small force is sufficient to separate them. If you look at this mass of hay severed from a rick, you will see a sort of cleavage developed in it also; the stalks lie in parallel planes, and only a small force is required to separate them laterally. But we cannot regard the cleavage of the tree as the same in character as the cleavage of the hay-rick. In the one case it is the atoms arranging themselves according to organic laws which produce a cleavable structure; in the other case the easy separation in a certain direction is due to the mechanical arrangement of the coarse sensible masses of the stalks of hay.

"In like manner I find that this piece of sandstone cleaves parallel to the planes of bedding. This rock was once a powder, more or less coarse, held in mechanical suspension by water. The powder was composed of two distinct parts, fine grains of sand and small plates of mica. Imagine a wide strand covered by a tide which holds such powder in suspension: how will it sink? The rounded grains of sand will reach the bottom first, the mica afterwards, and when the tide recedes we have the little plates shining like spangles upon the surface of the sand. Each successive tide brings its charge of mixed powder, deposits its duplex layer day after day, and finally masses of immense thickness are thus piled up, which, by preserving the alternations of sand and mica, tell the tale of their formation. I do not wish you to accept this without proof. Take the sand and mica, mix them together in water, and allow them to subside, they will arrange themselves in the manner I have indicated; and by repeating the process you can actually build up a sandstone mass which shall be the exact counterpart of that presented by nature, as I have done in this glass jar. Now this structure cleaves with readiness along the planes in which the particles of mica are strewn. Here is a mass of such a rock sent to me from Halifax: here are other masses from the quarries of Over Darwen, in Lancashire. With a hammer and chisel you see I can cleave them into flags; indeed these flags are made use of for roofing purposes in the districts from which the specimens have come, and receive the name of 'slate stone.' But you will discern, without a word from me, that this cleavage is not a crystalline

cleavage any more than that of a hay-rick is. It is not an arrangement produced by molecular forces; indeed it would be just as reasonable to suppose that on this jar of sand and mica the particles arranged themselves into layers by the forces of crystallization, instead of by the simple force of gravity, as to imagine that such a cleavage as this could be the product of crystallization.

"This, so far as I am aware of, has never been imagined, and it has been agreed among geologists not to call such splitting as this cleavage at all, but to restrict the term to a class of phænomena which I shall now proceed to consider.

"Those who have visited the slate quarries of Cumberland and North Wales will have witnessed the phænomena to which I refer. We have long drawn our supply of roofing-slates from such quarries; schoolboys ciphered on these slates, they were used for tombstones in church-yards, and for billiard-tables in the metropolis; but not until a comparatively late period did men begin to inquire how their wonderful structure was produced. What is the agency which enables us to split Honister Crag, or the cliffs of Snowdon, into laminæ from crown to base? This question is at the present moment one of the greatest difficulties of geologists, and occupies their attention perhaps more than any other. You may wonder at this. Looking into the quarry of Penrhyn, you may be disposed to explain the question as I heard it explained two years ago. 'These planes of cleavage,' said a friend who stood beside me on the quarry's edge, 'are the planes of stratification which have been lifted by some convulsion into an almost vertical position.' But this was a great mistake, and indeed here lies the grand difficulty of the problem. These planes of cleavage stand in most cases at a high angle to the bedding. Thanks to Sir Roderick Murchison, who has kindly permitted me the use of specimens from the Museum of Practical Geology (and here I may be permitted to express my acknowledgments to the distinguished staff of that noble establishment, who, instead of considering me an intruder, have welcomed me as a brother), I am able to place the proof of this before you. Here is a mass of slate in which the planes of bedding are distinctly marked; here are the planes of cleavage, and you see that one of them makes a large angle with the other. The cleavage of slates is therefore not a question of stratification, and the problem which we have now to consider is, 'by what cause has this cleavage been produced?'

"In an able and elaborate essay on this subject in 1835, Professor Sedgwick proposed the theory that cleavage is produced by the action of crystalline or polar forces after the mass has been consolidated. 'We may affirm,' he says, 'that no retreat of the parts, no contraction of dimensions in passing to a solid state can explain such phænomena. They appear to me only resolvable on the supposition that crystalline or polar forces acted upon the whole mass simultaneously in one direction and with adequate force.' And again, in another place: 'Crystalline forces have re-arranged whole mountain-masses, producing a beautiful crystalline cleavage, passing alike through all the

strata.' The utterance of such a man struck deep, as was natural, into the minds of geologists, and at the present day there are few who do not entertain this view either in whole or in part. The magnificence of the theory, indeed, has in some cases caused speculation to run riot, and we have books published, aye, and largely sold, on the action of polar forces and geologic magnetism, which rather astonish those who know something about the subject. According to the theory referred to, miles and miles of the districts in North Wales and Cumberland, comprising huge mountain-masses, are neither more nor less than the parts of a gigantic crystal. These masses of slate were originally fine mud; this mud is composed of the broken and abraded particles of older rocks. It contains silica, alumina, iron, potash, soda, and mica, mixed in sensible masses mechanically together. In the course of ages the mass became consolidated, and the theory before us assumes that afterwards a process of crystallization rearranged the particles, and developed in the mass a single plane of crystalline cleavage. With reference to this hypothesis, I will only say that it is a bold stretch of analogies; but still it has done good service: it has drawn attention to the question; right or wrong, a theory thus thoughfully uttered has its value; it is a dynamic power which operates against intellectual stagnation; and, even by provoking opposition, is eventually of service to the cause of truth. It would, however, have been remarkable, if, among the ranks of geologists themselves, men were not found to seek an explanation of the phænomena in question, which involved a less hardy spring on the part of the speculative faculty than the view to which I have just referred.

"Fossil shells are found in these slate rocks. I have here several specimens of such shells, occupying various positions with regard to the cleavage planes. They are squeezed, distorted, and crushed. In some cases a flattening of the convex shell occurs, in others the valves are pressed by a force which acted in the plane of their junction, but in all cases the distortion is such as leads to the inference that the rock which contains these shells has been subjected to enormous pressure in a direction at right angles to the planes of cleavage; the shells are all flattened and spread out upon these planes. I hold in my hand a fossil trilobite of normal proportions. Here is a series of fossils of the same creature which have suffered distortion. Some have lain across, some along, and some oblique to the cleavage of the slate in which they are found; in all cases the nature of the distortion is such as required for its production a compressing force acting at right angles to the planes of cleavage. As the creatures lay in the mud in the manner indicated, the jaws of a gigantic vice appear to have closed upon them and squeezed them into the shape you see. As further evidence of the exertion of pressure, let me introduce to your notice a case of contortion which has been adduced by Mr. Sorby. The bedding of the rock shown in this figure was once horizontal; at A we have a deep layer of mud, and at *m n* a layer of comparatively unyielding gritty material; below that again, at B, we have another layer of the fine mud of which slates are formed. This mass cleaves

along the shading lines of the diagram; but look at the shape of the intermediate bed: it is contorted into a serpentine form, and leads irresistibly to the conclusion that the mass has been pressed together at right angles to the planes of cleavage. This action can be experimentally imitated, and I have here a piece of clay in which this is done, and the same result produced on a small scale. The amount of compression, indeed, might be roughly estimated by supposing this contorted bed *m n* to be stretched out, its length measured and compared with the distance *c d;* we find in this way that the yielding of the mass has been considerable.

"Let me now direct your attention to another proof of pressure. You see the varying colours which indicate the bedding on this mass of slate. The dark portion, as I have stated, is gritty, and composed of comparatively coarse particles, which, owing to their size, shape, and gravity, sink first and constitute the bottom of each layer. Gradually from bottom to top the coarseness diminishes, and near the upper surface of each layer we have a mass of comparatively fine clean mud. Sometimes this fine mud forms distinct layers in a mass of slate-rock, and it is the mud thus consolidated from which are derived the German razor-stones, so much prized for the sharpening of surgical instruments. I have here an example of such a stone. When a bed is thin, the clean white mud is permitted to rest, as in this case, upon a slab of the coarser slate in contact with it; when the bed is thick, it is cut into slices which are cemented to pieces of ordinary slate, and thus rendered stronger. The mud thus deposited sometimes in layers is, as might be expected, often rolled up into nodular masses, carried forward, and deposited by the rivers from which the slate mud has subsided. Here, indeed, are such nodules inclosed in sandstone. Everybody who has ciphered upon a school-slate must remember the whitish-green spots which sometimes dotted the surface of the slate; he will remember how his slate-pencil usually slid over such spots as if they were greasy. Now these spots are composed of the finer mud, and they could not, on account of their fineness, *bite* the pencil like the surrounding gritty portions of the slate. Here is a beautiful example of the spots: you observe them on the cleavage surface in broad patches; but if this mass has been compressed at right angles to the planes of cleavage, ought we to expect the same marks when we look at the edge of the slab? The nodules will be flattened by such pressure, and we ought to see evidence of this flattening when we turn the slate edgeways. Here it is. The section of a nodule is a sharp ellipse with its major axis parallel to the cleavage. There are other examples of the same nature on the table; I have made excursions to the quarries of Wales and Cumberland, and to many of the slate-yards of London, but the same fact invariably appears, and thus we elevate a common experience of our boyhood into evidence of the highest significance as regards one of the most important problems of geology. In examining the magnetism of these slates, I was led to infer that these spots would contain a less amount of iron than the surrounding dark slate. The analysis was

made for me by Mr. Hambly, in the laboratory of Dr. Percy, at the School of Mines. The result, which is stated in this table, justifies the conclusion to which I have referred.

Analysis of Slate.

	Purple Slate. Two Analyses.	
1.	Percentage of iron	5·85
2.	„ „	6·13
	Mean	5·99
	Greenish Slate.	
1.	Percentage of iron	3·24
2.	„ „	3·12
	Mean	3·18

The quantity of iron in the dark slate immediately adjacent to the greenish spot is, according to these analyses, nearly double of the quantity contained in the spot itself. This is about the proportion which the magnetic experiments suggested.

"Let me now remind you that the facts which I have brought before you are typical facts—each is the representative of a class. We have seen shells crushed; the unhappy trilobites squeezed, beds contorted, nodules of greenish marl flattened; and all these sources of independent testimony point to one and the same conclusion, namely, that slate-rocks have been subjected to enormous pressure in a direction at right angles to the planes of cleavage.

"In reference to Mr. Sorby's contorted bed, I have said that by supposing it to be stretched out and its length measured, it would give us an idea of the amount of yielding of the mass above and below the bed. Such a measurement, however, would not quite give the amount of yielding; and here I would beg your attention to a point, the significance of which has, so far as I am aware of, hitherto escaped attention. I hold in my hand a specimen of slate, with its bedding marked upon it; the lower portions of each bed are composed of a comparatively coarse gritty material, something like what you may suppose this contorted bed to be composed of. Well, I find that the cleavage takes a bend in crossing these gritty portions, and that the tendency of these portions is to cleave more at right angles to the bedding. Look to this diagram: when the forces commenced to act, this intermediate bed, which though comparatively unyielding is not entirely so, suffered longitudinal pressure; as it bent, the pressure became gradually more lateral, and the direction of its cleavage is exactly such as you would infer from a force of this kind—it is neither quite across the bed, nor yet in the same direction as the cleavage of the slate above and below it, but intermediate between both. Supposing the cleavage to be at right angles to the pressure, this is the direction which it ought to take across these more unyielding strata.

"Thus we have established the concurrence of the phænomena of cleavage and pressure—that they accompany each other; but the question still remains,—is this pressure of itself sufficient to account

for the cleavage? A single geologist, as far as I am aware, answers boldly in the affirmative. This geologist is Sorby, who has attacked the question in the true spirit of a physical investigator. You remember the cleavage of the flags of Halifax and Over Darwen, which is caused by the interposition of plates of mica between the layers. Mr. Sorby examines the structure of slate rock, and finds plates of mica to be a constituent. He asks himself, what will be the effect of pressure upon a mass containing such plates confusedly mixed up in it? It will be, he argues—and he argues rightly—to place the plates with their flat surfaces more or less perpendicular to the direction in which the pressure is exerted. He takes scales of the oxide of iron, mixes them with a fine powder, and, on squeezing the mass, finds that the tendency of the scales is to set themselves at right angles to the line of pressure. Now the planes in which these plates arrange themselves will, he contends, be those along which the mass cleaves.

"I could show you, by tests of a totally different character from those applied by Mr. Sorby, how true his conclusion is, that the effect of pressure on elongated particles or plates will be such as he describes it. Nevertheless, while knowing this fact, and admiring the ability with which Mr. Sorby has treated this question, I cannot accept his explanation of slate cleavage. I believe that even if these plates of mica were wholly absent, the cleavage of slate rocks would be much the same as it is at present.

"I will not dwell here upon minor facts,—I will not urge that the perfection of the cleavage bears no relation to the quantity of mica present; but I will come at once to a case which to my mind completely upsets the notion that such plates are a necessary element in the production of cleavage.

"Here is a mass of pure white wax: there are no mica particles here; there are no scales of iron, or anything analogous mixed up with the mass. Here is the self-same substance submitted to pressure. I would invite the attention of the eminent geologists whom I see before me to the structure of this mass. No slate ever exhibited so clean a cleavage; it splits into laminæ of surpassing tenuity, and proves at a single stroke that pressure is sufficient to produce cleavage, and that this cleavage is independent of the intermixed plates of mica assumed in Mr. Sorby's theory. I have purposely mixed this wax with elongated particles, and am unable to say at the present moment that the cleavage is sensibly affected by their presence,—if anything, I should say they rather impair its fineness and clearness than promote it.

"The finer the slate the more perfect will be the resemblance of its cleavage to that of the wax. Compare the surface of the wax with the surface of this slate from Borrodale in Cumberland. You have precisely the same features in both: you see flakes clinging to the surfaces of each, which have been partially torn away by the cleavage of the mass: I entertain the conviction that if any close observer compares these two effects, he will be led to the conclusion that they are the product of a common cause."

CORRESPONDENCE.

ON THE EXISTENCE OF A SECOND STONEHENGE, AT MALTA.

To the Editor of the Cambrian Journal.

Sir,—After the late discovery of another Stonehenge, or Hanging Stones, at Malta, no one can reasonably doubt that the Stonehenge of Wiltshire is a *Phœnician* structure. All historical readers know that the Phœnicians settled in Malta, and some writers have stated that remnants of the language existed there even so lately as the last century, or the previous one. When, therefore, we see these gigantic imperishable stones (less mutable than language) still standing in Malta, in the same form in which we see them on the Wiltshire plains, with cross stones lying upon the uprights, tenoned and mortised to hold them together in the same way, it must be wilful obstinacy not to admit that people of the same nation erected both. When all ancient writers, coeval with the Phœnicians, acknowledge that their ships traded to these islands, it would be absurd to put the ignorance and doubts of modern times in competition with these facts.

After this discovery, the fables of Hengist, Merlin, and Aurelius Ambrosius, as the builders of Stonehenge, vanish. That Vortigern took advantage of Stonehenge as a grand banquetting room, in which he could entertain Hengist on a *fine* day, is probable enough, and that the tradition of Hengist's treacherous murders may be founded on truth, the barrows around Stonehenge are probably identifying proofs. But that Stonehenge was built by Hengist, or in consequence of his insidious victory, is not probable. What bloody battle or murders have taken place at Rolright? or at Carnac? if such stones were erected only on account of such events. Then, again, we cannot agree that Stonehenge was erected by the Druids. For whoever heard of the Druids going *to* Malta to exercise their rites, or to spread their religion there? Or whoever heard or read of Druids coming *from* Malta to Britain? The voices both of antiquity and of fact are now in favour of the Phœnicians as the builders of these stupendous temples, if they are temples; and it is difficult to imagine that anything but the worship of God could be a sufficient motive power to induce man to raise such structures.

The development, then, of these Stonehenges at Malta (for there are *several* of these oval or circular temples adjoining each other) lets in such light upon the authors of them, that every inducement is now held out to travellers to proceed to the land of Phœnicia itself, to examine it thoroughly along its valleys, and on its mountains and plains, to ascertain if there are or not some vestiges of a similar kind still existing among them. I have some faint recollection of having read that some one had found an extraordinary temple or

building, resembling these, in the neighbourhood of Tyre, or Sidon. If such should be found there, with cross stones, mortises, and tenons, the chain of evidence would be complete, and too strong to be resisted.—I remain, &c., THOS. PHILLIPPS.

Middle Hill, December, 1860.

SION CENT'S POEMS.

To the Editor of the Cambrian Journal.

SIR,—I compared a copy of the poem on "Hen Waedoliaeth Cymru," which is in my possession, with that which appeared in the June Number of your Journal, and find that they differ materially in many respects. I send the various readings as they are in my copy, and shall be glad if you will give them insertion.—I remain, &c.,

Portmadog. WILLIAM JONES.

Line 1.—Och! Gymru fynych *gamraith*
2.—Och! wyr or dynged *iach raith*
3.—Och! faint fu'n *wrsip* uchod
4.—Och! ddechreu claer *ddyddiau* clod
6.—Ar *Deau* heb na *thrai* na thir
9.—Ag etto *enwog* yttwyf
12.—*Erioed fu i ni* o ras
14.—*Un*, &c.
17.—Am hynny lle *i ddim hoywnwyf*
19.—Tair caer *penna medd* Twrci
27.—Gweinion ym heddiw *gwiwnwyf*
35.—*Llew Groeg* a chanmil gwedy
36.—Pedwar ugain mil *o hil Hu*
38.—A chwe mis, *y bu 'r sis hir*
39.—Gwn draws dadl gwan drist ydwyf
45.—*Or hwn i don ine* rhawg

These are omitted in the *Cambrian Journal*, but in my copy they come in immediately after line 62.

"Nid ym yn fonedd heddyw
Nan galwon hil gweision gwyw
Nag un gyfiawn gwir y gwr
A Hensiest a Hors henswr
Na hil Rolo medd tro trin
Mein dof o dir Normandin
Hil Barbau arwa mawrost
O for tawch wnaeth ferw tost."

65.—*Coeliaf* wrth un *calon*
68.—*Reiol a fydd ar ael ei fin*
74.—*A phum oes hir oerloes huyl*
75.—Yn uffern gynt iawn *affaith*
76.—Limbo patrium *cwm y caith*
82.—*Dysg y ddyn a dysgu.*

THE

CAMBRIAN JOURNAL.

SUPPLEMENTAL NUMBER, 1860.

ANCIENT WELSH POEMS.

The late Venerable Archdeacon Williams announced, many years before his death, his intention of publishing an edition of the Ancient Welsh Poems attributed to Taliesin, Aneurin, Llywarch Hen, &c., with a translation by himself. This edition was never published, and the reason given by the publisher was that a sufficient subscription list could not be obtained to guarantee him against loss.

Although these poems occupied a large share of the Archdeacon's attention in his Cymric studies, I believe he never seriously prepared the materials for this edition; and I have heard him frequently give as a reason the great difficulty involved, and the time and labour required, "in restoring the genuine text," which was necessary before a translation could be made. The Archdeacon did not therefore intend to adopt for this work the text in the *Myvyrian Archaiology;* and what he meant by "restoring the genuine text" we can see from his *Gomer*, Part II., p. 33, *et seq.*, where we have several specimens of how he meant to deal with the text. What he proposed to do was to restore the orthography of the words to what he conceived must have been their form when the poem was composed. Villemarqué, in his edition of

the *Poemes des Bardes Bretons du VI. Siecle*, has proceeded upon the same principle in adjusting his text. In his preface, after noticing the oldest copies of the poems extant, which he says formed the basis of his edition, he adds,—"Apres le travail de collation, il restait *a reproduire les textes avec l'orthographe convenable*, mais la quelle suivre?" and accordingly, in opposition to Archdeacon Williams, he fixes upon the Breton orthgraphy as the most ancient; and in this, which he terms "l'orthographe historique," he presents us with the text of the poems which he translates.

With great respect for the judgment of these two learned men, it appears to me that a more unfortunate or more fallacious idea never formed the basis of an important work; and that, while it has destroyed the value of Mons. Villemarqué's edition, it has lessened the regret we should otherwise feel, that the Archdeacon never carried his announced intention into effect.

To present the poems in a different shape from what they appear in the oldest written editions, and to clothe them with a supposed older orthography, as "l'orthographe convenable," is to confound entirely the province of the editor with that of the historic critic, and to exercise in the character of the former, functions which belong exclusively to the latter, while it deprives him of the proper materials on which to exercise his critical judgment. Such restoration proceeds on the assumption by the editor that the poems he is editing are the genuine works of those to whom they are attributed, and existed in the same form and substance at the era at which their reputed authors lived, while the application of historical criticism to the poems as they now exist may lead to very different conclusions. It supersedes entirely the important work of the critic, by assuming the very questions which he has to solve.

The true function of the editor is to select the oldest and best MS., and to produce the text of the poems in the precise shape and orthography in which he there finds them: neither to tamper with nor to restore them;

but to furnish the historical critic with the materials on which he can exercise his skill in determining their true age and value.

The oldest MSS. in which these poems are to be found appear to be the following:—

1. The Black Book of Caermarthen, a MS. of the twelfth century, if some part of it be not older, in the Hengwrt Collection.

2. The Book of Taliesin, a MS. said to be of almost equal antiquity, in the Hengwrt Collection.

3. An ancient MS., of the thirteenth century, termed, in an old catalogue, Hen Gasgl Barddoniaidd o waith Taliesin, in the Hengwrt Collection.

4. A MS., containing the Gododin, and the four Guarchanau, of the beginning of the thirteenth century, which belonged to Theophilus Jones, and afterwards to the Rev. Thomas Price.

5. The Red Book of Hergest, in Jesus College, Oxford, said to be written about 1376.

The first MS. contains the poems attributed to Merddin, and some attributed to Taliesin.

The second and third contain Taliesin's poems.

The fourth contains what may be called the Gododin poems; and the fifth, which is the latest of all, contains the poems of Llywarch Hen, and some poems attributed to Taliesin, not in the others.

The text in the *Myvyrian Archaiology* is not satisfactory, because it is not taken directly from these ancient sources, but from later copies; and even the excellent edition of the Gododin, by the Rev. John Williams ab Ithel, although it is professed to be based on the MS. No. 4, yet if I read the Introduction aright, is in reality taken only from a copy of it, and it is impossible to say whether the poem, as thus presented to us, is in the precise form in which it appears in that ancient MS.

The first three MSS. were in the Hengwrt Library, and the two first appear to be still preserved; but the third, and not the least ancient or valuable, it is feared is now lost, as it is not mentioned in the Catalogue pub-

lished in the *Cambrian Journal*, for December, 1859, p. 276.

These MSS. having passed into the possession of W. W. E. Wynne, Esq., M.P., are, it is believed, now accessible for literary purposes.

The fourth MS., after the death of the Rev. T. Price, passed into the possession of his widow; but whether it is still preserved, the writer does not know.

The fifth, being in the Library of Jesus College, Oxford, is of course also accessible.

My object in now addressing you is to urge the Welsh Antiquaries to preserve and perpetuate the text of these ancient poems, as they exist in these valuable MSS., as long as they are still preserved—if one at least has not already disappeared; and thus to remove the most ancient text of these poems from the risk of being lost, through any of these accidents from which so many of the old Welsh MSS. have perished.

I would urge upon the Cambrian Institute the importance of taking up this work. The text of the poems occupies only 150 pages of the *Myvyrian Archaiology*. It is not, therefore, from size, a very formidable undertaking. I presume an octavo volume of 300 pages would contain the text of all the poems attributed to the bards of the sixth century.

A translation is of little consequence. Let us have merely the most ancient text of the poems exhibited with scrupulous fidelity, as they are found in these original MSS., with, if thought advisable, a glossary of such archaic words as are not to be found in the dictionaries; and the Cambrian Institute would be the means of presenting to the public a work which would far surpass in interest and importance much of what the Welsh Antiquaries are expending their labour and cost upon, and furnish to the literary world genuine materials on which the scholars of Europe, who are now turning their attention so much to Celtic matters, can exercise, without fear, their critical acumen.

If the Cambrian Institute would take this work under

their care, they could not find a person more competent to execute the task with fidelity and judgment than their Honorary Secretary, the Rev. John Williams ab Ithel. I would suggest that a subscription should be raised for the purpose of defraying the cost of editing, and the preliminary outlay; and, as an evidence of my sincerity in making this suggestion, I shall be prepared, if it is adopted, to commence the subscription with a donation of Fifty Pounds.

That the work itself, if edited in a manner to commend it to the confidence of scholars, would pay its own expenses, I cannot doubt.

W. F. S.

DRUIDISM.

Chapter III.

BARDIC REFORM UNDER PRYDAIN.

But some time before the era of Prydain, vocal song was reduced into a system by Tydain, who in consequence received the cognomen *Tad Awen*, or the father of poetic genius. What the nature or character of that "system" was it is not easy to tell, but we will here repeat the narrative as it occurs in the annals of the bards. In a record entitled "The Triads of the Bards of the Isle of Britain, and the Memorial and Report of of the Voice of Gorsedd respecting them, their essence and character,"[1] we thus read,—

"After a long time there was found of the nation of the Cymry a poet Bard, who was named Tydain, the father of Awen, and he was the wisest of all the poets, and endowed most of all with Awen from God. He reduced vocal song and Bardism into order, and also arranged the privileges and usages which were suitable to Bards and Bardism; and those Bards were called Bards according to the privilege and usage of the old Cymry. It was in accordance with the arrangement made by Tydain that vocal song and Bardism were

[1] Unpublished MS., Llanover Collection.

maintained for a long time, even until Prydain, son of Aedd the Great, established a national confederacy in the Isle of Britain, and among its races. It was because Tydain was the first who made this arrangement in respect of vocal song and Bardism, and because the knowledge discovered in him was superior to that in any other person in respect of vocal song and its appurtenances, and because it was through him, his arrangement and system, that a systematic instruction and art in respect of vocal song and the sciences of Bardism were first found,—he was named Tydain, the father of Awen. Some say that Tydain lived before the arrival of the Cymry in the Isle of Britain,[2] but no sufficient information on that head can be obtained. Tydain took to himself wise young men, who were gifted with Awen from God, to teach and instruct in the sciences of vocal song and wisdom. And these sciences were practised in accordance with the said arrangement and system by the poets and Gwyddoniaid until the time of Prydain, son of Aedd the Great."

There is reason to suppose that the Lloegrwys and Brython were settled in this island when Prydain first made in it a "system of social right for country and nation, and an arrangement of country and co-country."[3]

[2] Whilst all our traditionary annalists are unanimous in asserting that such a personage as Tydain existed, they differ much as to the time in which he flourished. In the "Roll of Tradition and Chronology" he is represented as being contemporaneous with Prydain. One MS. in the Llanover Collection says that he was "the bard of Dyvnwal ap Dyvnwarth, and that he was slain by the Gwyddyl of Mona, whilst on an embassy of peace." Nennius makes him a contemporary of Taliesin, Aneurin, and Llywarch Hen. But in a Glamorgan MS. copied by the late Iolo Morganwg, he is called "the Bard of Huon," or of the Deity, and said to have been "the first who regulated the mode of dwelling according to clans among the Cymry." Tydain was anciently written Titain, a form so near Titan as to make us suppose that they were originally the same personage—a supposition that is further strengthened by the epithet of "the Bard of Huon," the dweller in the sun, or the antitype of the sun, which is added to the name of Tydain, as well as by other traits of character common to both. This view would of course add weight to the authority of our Cymric traditions in respect of the great antiquity which they generally assign to the era of Tydain, the father of Awen.

[3] Triad 59, Third Series. "Cymmrawd" and "gorwlad," that is, *joint judgment* and *adjoining country*, which are included in the system of Prydain, necessarily refer to more than one tribe of people; and as the Lloegrwys and Brython are described as the first and second colonies that settled in the island respectively after the Cymry, it follows that they were already in possession of their British territories.

And though these colonies were derived "from the primary nation of the Cymry," and were "of the same language and speech" with them, yet, inasmuch as they had dwelt for some time in connection more or less close with the several races of the continent,[4] it is very probable that their primitive knowledge was influenced to some extent by such an intercourse, and that their religion and that of the Cymry were not exactly similar one to the other. Hence arose the necessity for some machinery more general, and more effective in its operation, than vocal song, for the purpose of upholding the truth, and transmitting it in its entirety to posterity. With that view Prydain ordained that henceforth the ancient traditions should be recited, and every new doctrine sanctioned, by the voice of Gorsedd, as the representative of all the kingdom, before it received a national recognition. For greater conveniency he further distributed the Gwyddoniaid into three orders, under the names of Bard, Druid, and Ovate, and arranged several other matters relative to their respective duties and privileges. We will here give an account of this important reform, as it has been preserved to us in the traditions of the Gorsedd itself; and though the several memorials do not exactly agree in details, yet in respect of the main point their testimonies are remarkably consistent, so that we can easily believe them to have had some positive and sure foundation.

The following is the narrative of the "Roll of Tradition and Chronology:"—

"The first thing that was done was to appoint a sovereignty, namely, to enjoin the heads of kindred of the Cymry to hold a social and con-social deliberation, and to invest him, who should be found the chief nobleman, with the eldership of sovereignty. He that was found to be the chief nobleman was Prydain, son of Aedd the Great, who was a wise, brave, just, and kind man, and in virtue of that he was invested with the monarchy of the Isle of Britain, which was

[4] The Lloegrwys are said in the Triad (5) to have come from *Gwasgwyn*, that is, according to Davies, Gwas-*gwynt*, the country of the *Veneti*, about the mouth of the Loire; but most probably *Gascony*. The Brython are related to have come from Llydaw, or Armorica.

the bond of sovereignty. When the sovereignty and possession of Prydain, son of Aedd the Great, were arranged, systematized and confirmed, Tydain, the father of Awen, was found to be mostly gifted with Awen from God. He was then enjoined to exhibit counsel and instruction to the nation of the Cymry. This he did by means of vocal song, which was authorised as the vehicle of memory and tradition. After the death of Tydain,[5] his equal was not found in respect of Awen from God and sciences. Whereupon his vocal song was scrutinised, and the precepts which it contained were followed. After that a public proclamation was issued under the notice of a year and a day, announcing that protection and privilege would be granted to every one possessed of Awen from God, who should assemble at the appointed place and time, so as to constitute a chair and Gorsedd, in accordance with the instructions contained in the poem of Tydain, the father of Awen, and conformably to the sense and deliberation of country and nation, represented by the heads of kindred[6] and acknowledged wise men of the nation of the Cymry. And so it was; and many were found who possessed an Awen from God, and were of powerful reason, and confident of deliverance. Then they put it to the vote as to the three best of them, and the three who were found to be the best in regard to name and fame were Plennydd, Alawn, and Gwron, nor were any equal to them for memorials, whether vocal song, or the mystery of letters and symbols. When these were truly warranted and confirmed, they were enjoined to frame good regulations for country and nation, for memorials and sciences, and for all attainments of the mind. And these three wise men arranged a system for sovereignty, judicature, and social order, under the protection of God and His peace; and conferred a systematic art upon Bards and poets, and upon their vocal song, and upon the Cymraeg, lest it should degenerate, and become barbarous—all under the protection of God and His peace. They also reduced into systematic art the memorials of all the sciences and arrangements of the nation of the country. When all that was done by these three wise men was exhibited before the country and nation in Gorsedd, it was submitted to the judgment of the majority; and by far a greater majority was found to favour the regulations of these three wise men than was found to oppose them. Then upon what was done were conferred privilege and the sanction of country and nation, warranted by the voice of Gorsedd. It was again, thus arranged, submitted to the judgment of country and nation, under the proclamation and notice

[5] Tydain's grave is recorded in "Englynion y Beddau" as being
"On the summit of Arien hill."
Bryn Aryen is in the present county of Caernarvon; and the fact of Tydain's burial-place being so far westward is perfectly in accordance with what we would expect from the colonial limitation of Prydain.

[6] "Pencenedl," *head of a clan.* The chief of the senior family of the clan.

of a year and a day, by the cry of country, until the end of three years. And in each Gorsedd it was ratified by the majority of votes. Thus were warrantry, privilege, and ratification conferred upon the regulations, which were devised by the said three wise men; and the primitive Bards of the Isle of Britain according to usage and authoritative system were they."[7]

The following is what the "Voice Conventional" says on the subject:—

"Then Prydain would search all the island, to see if any could be found who knew the former learning and information of the nation of the Cymry, that they might be preserved in memory. Then were found three men, who were Gwyddoniaid, and genuine Cymry of nobility and rank, whose names were Plennydd, Alawn, and Gwron, who professed to know from ancient memory much of the learning that the Cymry knew from the age of ages. And when they had related all that they knew, the same was proclaimed and rehearsed in the hearing of country and lord, under the notice of a year and a day; and protection was promised to all men who knew anything from memory and understanding of ancient lore, and resorted to Gorsedd under the protection of country and lord, and there recited his information; which was done. After that, proclamation was made a second time under the notice of a year and a day, and many attended the Gorsedd, and when all the information, which had been obtained, was submitted to the memorial and voice of Gorsedd, the whole was a third time placed under the proclamation and notice of a year and a day. And when all the wise men of the nation of the Cymry came to Gorsedd this time, order and law in regard to the knowledge and learning of the old wise men of former times were exhibited; and moreover, system in regard to vocal song, the composition of Tydain, father of Awen, the first person who ever made a systematic song. When that system, as well as every other branch of learning and memorial relative to what had formerly taken place, was judicially ratified, the three poets, who had been there found superior, were requested to perpetuate the whole by means of the memorial of song and recitation, in the way in which they could most easily and regularly be learned and remembered; which was done. When they next met in Gorsedd, and showed their vocal songs, it was adjudged that they should be placed three times successively under the proclamation and notice of a year and a day. At the end of the three years, when they assembled in Gorsedd, degrees were conferred upon each of these three poets, since there was not raised against them, nor against their songs, the voice or vote of country or co-country; and from henceforth and for ever they regulated and ratified privileges and usages. According to these were Bards made from henceforth in perpetuity; and they are called the privileges and usages of the Bards of the Isle

[7] Iolo MSS. pp. 47, &c.

of Britain, and every Bard is called a Bard according to the privilege and usage of the Bards of the Isle of Britain. After these things had been arranged, the said three Bards, namely, Plennydd, Alawn, and Gwron, took aspirants in poetry[8] under their tuition, as students in progression,[9] to be instructed and taught in the art of Bardism; and a license was given to the Bards and their disciples, whence the Bards were called licentiates by privilege, and the disciples licentiates by claim (*al.* protection); and all this was done by virtue of a jury of country and lord."[1]

Our next citation will be from the "Triads of the Bards of the Isle of Britain, and the memory and report which the voice of Gorsedd has respecting them,"[2] in which we have an account of the classification of the Gwyddoniaid into three orders, and are shown by name not only who were the primitive Bards, but also the first Druids and Ovates under the new system.

"After he [that is, Prydain, son of Aedd the Great] had appointed a monarchy for the whole island of Britain, its nations, kings, princes and lords, he commanded the poets to show their sciences, and the memorials respecting them. When that was done, search was made to ascertain who was the wisest and most intelligent of the poets, and it was found that, in matters appertaining to vocal song and the sciences of wisdom, the best were Plennydd, Alawn, and Gwron. And they met in Chair, and there issued a cry of resuscitation under the proclamation and notice of a year and a day, and proceeded according to the ratified decision of country and nation. And in that cry summons and invitation were given to all the poets and Gwyddoniaid, who were skilled in vocal song, and the sciences of wisdom, and the privileges and usages of the ancient Cymry, to assemble in Chair and Gorsedd openly, in the sight of the sun, and face of light. Accordingly all assembled there, who were skilled in Awen and the sciences of vocal song and its appurtenances, and there were systematic privileges and usages formed, which were suitable to Bards and Bardism, and the wisdom and secret of Bardism. The three orders of Bards and Bardism, and the sciences of Bardism, were also formed, namely, the primitive Bard, or licentiate poet, according to the privilege and usage of the ancient Cymry; and the Druid, who was a Bard acquainted with the primary sciences of the Gwyddoniaid; and the Ovate, who was a Bard acquainted with

[8] "Awenyddion;" lit., persons endowed with Awen.

[9] "Trofedigion;" *led forward*, as pupils from step to step in the scale of education. It comes from the root "trawf," an advance, pass, or turn over.

[1] Iolo MSS. pp. 49, &c.

[2] Unpublished MS., Llanover Collection.

inventive and incidental sciences. They placed the whole on the records of the Bards of the Isle of Britain, that is to say, the memorial of song, the voice of Gorsedd, and the usage of Gorsedd, that they might not be lost or forgotten. They proceeded in regard to these matters according to the ratified verdict of country and nation, that is to say, the cry of country under the proclamation and notice of a year and a day, until they attained efficiency. These three persons, Plennydd, Alawn, and Gwron, were the three primary conventional Bards of the Isle of Britain, that is to say, they were primary according to the privileges and usages of the Bards of the Isle of Britain, which were arranged, established, instituted, and systematized at the Gorsedd under the protection and privilege of country and nation according to ratified verdict. Then were taken to them others of the most intelligent poets, who had been disciplined by the three primitive Bards, and of these the most eminent were Madog,[3] Cenwyn, and Anllawdd, who were the three first that were graduated conventional Bards from instruction and progression, according to the order and system formed, as already shown. And they were enjoined to uphold and preserve the three memorials, and to adjudicate and arrange matters in Chair and Gorsedd, and to take progressionists and aspirants for the purpose of being instructed in the sciences of vocal song and its appurtenances, and to preserve from corruption the primitive knowledge and the Cymric language, and to keep in memory everything good and praiseworthy in respect of man, deed, or event. At that time the three primitive Ovates were instituted and invested with privilege, that is to say, Cadog,[3] son of Myl, the Wall of Greatness, Trysin, son of Erbal, and Rhuawn of Silver Song.[4] And the Ovates were enjoined and instituted to collect bardic and good sciences, from any incident, and from any Awen and imagination whatsoever, and to submit them to the judgment of Chair and Gorsedd, and according to the reason, judgment, and system of art. At that time, also, Meiwyn the Bard, Rhiwallon the Winged, son of Prydain, son of Aedd the Great, and Berwyn, son of Arthrawd,

[3] These two Bards are mentioned by Edmund Prys in the following line:—

"*Madog* a *Chadog* uwch wyr."
Madog and Cadog, superior men.

[4] "Rhuawn the Bard lived in the time of Dyvnwal Moelmud, and he was the best Bard that was found, and so well did he sing that he enticed the birds from the wood, and all did his bidding, nor did he ever enjoin what was not just."—*MS., Llanover Collection.* His "achievement" is thus recorded by the Blue Bard of the Chair, who lived in the tenth century,—

"The achievement of Rhuvawn, was the establishing for record,
And verse, and the security of memorial;
The principles of justice upon the law of the land."

Iolo MSS. p. 262.

were instituted and invested with privilege as Druids; and they were enjoined to maintain worship and the sciences appertaining thereto, according to the three memorials, and in respect of what was obtained by the judgment of Chair and Gorsedd. And these three three-men, together with the three primaries, were the twelve primitive conventional Bards according to the privilege and usage of the Bards of the Isle of Britain, that is, they were primitive because there were none of the same kind and degree before them. They are deemed the twelve primitives, because they were of the same primitive Gorsedd; and it was from them that the three degrees of the Bards of the Isle of Britain were first derived; and it is according to what is related here, that the learned teachers and Bards show the three degrees as derived from the essence and nature of the Bards of the Isle of Britain."

The above extracts refer to an excellent plan for assisting the memory—a plan, the equal of which in point of efficiency was never subsequently found until the art of printing was invented. Indeed, according to the present mode of making books, when every author is at liberty to follow the bent of his own mind, there is reason to fear that history, and, it may be added, many other branches of science also, do not receive that fair play which they did under the druidic system. Whilst all were of the same kindred, and lived in peace under one and the same government, the "Voice of Gorsedd" was sure to work well and successfully. What were mostly calculated to prove unfavourable, interfering with its due operation, were misrule, civil dissension, and hostile attacks from without. Whilst the "three peaceable tribes" were in sole possession of the island, the Gorsedd was held in great repute, and faithfully answered the object of its institution; all the people were of the same language, and consequently understood its "voice" perfectly well, though undoubtedly it was the Cymry who were the most fully acquainted with the tenets and doctrines of Bardism, because it was from them principally that the system was derived, and that the sciences, which were by means of it put on record, were obtained.

Chapter IV.

FROM PRYDAIN TO DYVNWAL MOELMUD.

Not long afterwards, as it would appear, there came other tribes and settled in the island. The "Genealogy of Iestyn, son of Gwrgant," refers to two such that came over in the interval between Prydain and Dyvnwal Moelmud. The Triads speak of three more, which, from the fact that those who composed them were permitted to settle here under certain restrictions, seem to claim precedence, of the Coranians especially. They are thus recorded:—

"There are three refuge seeking tribes that came into the Island of Britain under the peace, and by permission of, the nation of the Cymry, without weapon, without assault. The first was the tribe of the Celyddon in the North; the second was the horde of the Gwyddyl, and they are in Alban; the third were the men of Galedin, who came in the naked ships[1] into the Isle of Wight, when their country was drowned, and had lands assigned them by the race of the Cymry. And they had neither privilege nor claim in the Island of Britain, but the land and protection that were granted, under specified limits. And it was decreed that they should not enjoy the immunities of the native Cymry before the ninth generation."[2]

[1] "Llongau moelion;" probably canoes.

[2] There are three sets of Historical Triads printed in the second volume of the *Myvyrian Archaiology*. The first was compiled by Mr. R. Vaughan, the antiquary, out of several old MSS. The second is a copy of the Triads in the Red Book of Hergest, a MS. of the fourteenth century, which is preserved in the archives of Jesus College, Oxford. The third purports to have been taken from the Book of Caradoc of Nantcarvan, who lived about the middle of the twelfth century, and from the Book of Ieuan Brechva, who wrote a compendium of the Welsh Annals, down to 1150. The learned Sharon Turner's remarks are just:—"The Historical Triads have been obviously put together at very different periods. Some appear very ancient. Some allude to circumstances about the first population and early history of the island, of which every other memorial has perished. The Triads were noticed by Camden with respect. Mr. Vaughan, the antiquary, of Hengwrt, refers them to the seventh century. Some may be the records of more ancient traditions, and some are of more recent date. I think them the most curious, on the

The Celyddon were the old Caledonians of Scotland. The name signifies "the people of the coverts," and was no doubt given them in reference to Coed Celyddon,[3] or the forest of Caledonia, in and about which they dwelt. They are supposed to have been the same race of people as the Brigantes, and were divided into two nations; the Deucaledones, or Deheu Celyddon, who inhabited the southern part of the country, and the Victuriones, or Chwith Wyr, whose provinces lay northward. That they spoke the Celtic language appears probable, from the circumstance of their being distinguished by these names, as also from the designation of one of their towns, which was situated at the extremity of the wall of Antoninus. Nennius observes that this wall was called in the British language (Brittanico sermone) *Guaul*, and a commentator of the thirteenth century adds that it extended "a Penguaul, quæ villa, Scotticè, Cenail, Anglicè vero Peneltun dicitur."[4] Cenail is in the Irish dialect, which is apt to employ the letter c, where the Cymraeg has the p. Bede writes the word *Peanvahel*,[5] which he calls Pictish.[6] In that case there must have been a greater affinity between the Cymry and the Picts, than between these and the Scots, with whom, however, they are so constantly associated.

The Gwyddyl were likewise settled in Alban, or Scotland. The name is almost synonymous with Celyddon, signifying woodmen, or men who lead a venatic life in the woods; and it is not improbable that they were a

whole, of all the Welsh remains."—*Vindication of the Ancient British Poems*, p. 131. The Triad quoted above is the 6th of the Third Series.

[3] This was probably distinguished at first as Coed Celydd, in the singular number, which signifies the "woody shelter," the plural termination *on* seems to refer more particularly to the inhabitants, *q. d.* the "wood of the Celyddon," or of the sylvan frequenters.

[4] See Stevenson's Nennius, p. 19.

[5] According to other versions, *Peanuahel* and *Peanwel*. All these forms are but different modifications of the Cymric *Pen y wal* (Penal), the head or end of the wall.

[6] Bed. lib. i. c. xii. § 29.

branch of the same people. Gwyddyl was contracted into Gael, and we see traces of the word in Argyle, *i. e.*, Ardgael, or, according to some old writings, Argathel, and Argail; also in Galloway, anciently written Galwedia, Galwegia, or Gallewathia, from which we may infer what particular localities they occupied.

The men of Galedin appear to have been a portion of the inhabitants of the north-western coast of the continent; for we have the testimony of Florus as to an emigration from that part, owing to the influx of the ocean, such as the Triads speak of. His words are:—

"The Cimbri, Theutoni, and Tigurini, exiled from the extremity of Gaul by an inundation of the sea over their territories, went in search of places to settle in, wherever they might find them."[7]

It must have been, we suppose, one of these three, and judging from the name, we should say that they were those here called the Cimbri, that sought an asylum in the Isle of Wight, which would be granted them by the aborigines, not only from considerations of humanity, but also by reason of their mutual relationship.

Now the question, with respect to the matter we have in hand, is this,—were the people, just described, different as to their religion from the "peaceful tribes;" and if they were, to what extent did they exercise any influence upon the primitive or indigenous system?

With respect to the first named, that is, the Celyddon, though we know not whence they came, and, consequently, to what external impressions they had been previouly exposed, still, inasmuch as the character of their language differed but little from that of the Cymric tongue, we may reasonably presume that they had maintained their religion proportionably pure, and that their influence for evil would be inconsiderable.

We may gather from the old names of the localities in which the Gwyddyl dwelt, that they had degenerated further than the Celyddon, in respect of language. This had already begun to assume the form which it exhibits

[7] L. iii. c. i.

at present, and which characterises it as an Erse or Gaelic dialect. If, then, the language was beginning to become corrupt, it is fair to suppose, as we have already observed, that their religious tenets partook, in a corresponding degree, of the same deterioration.

As to the men of Galedin, if they were the same people with the Cimbri, as we have reason to think, though thus of the primitive stock of the Cymry, they must have been exposed to the influence of several nations—some of them, as the Teutons, being derived from a source different to their own, and having, undoubtedly, about the time in question, lost much of the primitive traditions. The position in which these, on their arrival in Britain, were placed, prevented them from having much intercourse with the old inhabitants; it is not, therefore, probable that they had communicated to them any considerable portion of their own peculiar doctrines.

The Celyddon and Gwyddyl, whatever may have been the degree in which their religious dogmas varied from the Bardism or Druidism of the Cymry, could have exercised very little influence upon the latter people, because they themselves were situated too far to the north. The people most likely to be affected by them would be the Brython.

In a civil or political point of view, there was, indeed, but little danger to be apprehended from one or other of these three tribes, because of the conditions under which they were permitted to establish themselves in the island. "They had neither privilege nor claim in the Island of Britain, but the land and protection that were granted, under specified limits. And it was decreed that they should not enjoy the immunities of the native Cymry before the ninth generation."

The mode of reckoning the nine degrees may be learned from the following extract, which has been taken out of Anthony Powell's MS. of Tir Iarll, and is published in the *Iolo MSS.*:[8]—

[8] Iolo MSS. p. 74.

"The ninth seisor will stand in the privilege the ninth descent; but upon a principle different from that of lineal pedigree; its regulating law being as follows:—

"The first of the nine seisors is the son of an alien, that is, the son of a foreigner, who is a sworn man to the country and lord. He is called an alien by descent.

"The second seisor is by the marriage of an alien's son with an innate Cymraes.

"The third seisor is a son born from that marriage.

"The fourth is by the marriage of that son, that is, a son of an alien by primitive descent, with an innate Cymraes.

"The fifth seisor is a son born from that marriage, that is, a grandson of the alien by descent.

"The sixth seisor is by the marriage of that son with an innate Cymraes.

"The seventh seisor is a son born from that marriage, being a great-grandson of the alien by descent.

"The eighth seisor is the marriage of that son with an innate Cymraes.

"The ninth seisor is a son born from that marriage, being a great-great-grandson of the alien by descent. The reason why he is called a seisor is, because he seizes the privilege of an innate Cymro from the ninth degree, by virtue of intermarriages with innate Cymraeses. If after his birth he should utter three cries, his privilege is confirmed, though he should die immediately after the three cries. And every elder of that family, whether lineally or collaterally connected, will be entitled to the rights of an innate Cymro, even to the alien by descent; who will enjoy the privileges of a nobly born Cymro in right of his seisor. And everyone of his descendants, whether lineally or collaterally connected, is ennobled from the time that he shall have sworn allegiance to the country and lord, and is entitled to his five free acres of land, according to the primitive usages of the nation of the Cymry, before they arrived in the Island of Britain."

The foregoing refers especially to the time of Arthur; still it is to be remembered that it professes to be founded on "the primitive usages of the nation of the Cymry, before they arrived in the Island of Britain." Besides, the genealogical arrangement spoken of is clearly recognized in the code of Dyvnwal Moelmud, and there is every reason to believe that it originated at a still earlier date. From the Moelmutian Laws we may see, moreover, what was the relative position of the alien during the process of naturalization.

"Every alien and churl is required to be a sworn man, and appraised to the lord of the territory, and to his proprietary lord; his

proprietor is one who shall take him under his protection, and who shall grant him land in a villein-town; and an alien is to be at the will and pleasure of such, until he shall attain the descent and privilege of an innate Cymro; and that is to be obtained by the fourth descendant of his issue by legitimate marriages with innate Cymraeses. And this is the mode of regulating those marriages; namely,—the son of an alien, being a sworn man to the lord of the territory, who shall marry an innate Cymraes, by the consent of her kindred, is, by that marriage, in the privilege of the second degree of kin and descent; to their children attaches the privilege of the third degree; and one of those children, by intermarrying with a Cymraes of legitimate blood, assumes the fourth degree; a son by that marriage stands in the privilege of the fifth degree, and he is the grandchild of the original alien; and that son, by intermarrying with an innate Cymraes, arises to the privilege of the sixth degree of kin; and a son by that marriage, or a great-grandson of the original alien, is of the seventh degree; and, by intermarrying with an innate Cymraes, attains to the eighth degree, under the privilege of his wife; for it is the privilege of every innate Cymraes to advance a degree for her alien husband with whom she shall intermarry; and the son of this great-grandson, by such marriage, attains to the privilege of the ninth descent; and, therefore, he is called a seisor, for he seizes his land, or his fruition of five free acres, with his immunity and privilege of chief of a kindred, and every other social right due to an innate Cymro; and he becomes the stock of a kindred, or he stands in the privilege of chief of kindred to his progeny, and likewise to his seniors; for such of them as may be living, as father, or grandfather, or great-grandfather, and not further, obtain in their seisor the privilege of innate Cymry; and he is not, in law, called the son of his father, in suits for land, but his seisor; and he is a seisor to his grandfather, and also a seisor to his great-grandfather, and a seisor to his uncles, and his cousins, and his second cousins, where they, one or other, shall descend from legitimate marriages. And the seisor becomes chief of kindred to them all, after arriving at the full age of manhood; and everyone of them is a man and a relative to him; and his word is paramount over them, one and all; and he is not to be subjected to oath and appraisement; for although they approach the kindred of the seisor, and possess their privileges free under the protection and privilege of their chief of kindred, they obtain not their lands except those who individually attain the degree or privilege of the ninth descent, that is, of seisor."[9]

This makes the subject very plain. If, therefore, the law in question was in force when the refuge-seeking tribes came over, or was made to meet their case, it follows that not residence merely, but also intermarriages with native women, formed the conditions under which

[9] Ancient Laws and Institutes of Wales, ii. pp. 504, &c.

they obtained territorial possessions. And as it was necessary that there should be four successive contracts of such marriages, and that there should be male issue in each case, it will easily appear how very gradually the incorporation of the Celyddon, Gwyddyl, and men of Galedin, with the aboriginal colonies would take place. By a very slow process, then, did they attain that position in which they could exercise any influence upon the peaceful tribes. And several generations must needs pass by before they acquired a status in the national Gorsedd or senate, which would enable them to outweigh the judgment of the natives, and gain privilege and efficient warranty to their own peculiar tenets.

It is stated, in the "Genealogy of Iestyn," that "the strangers came from the city of Troy to the Isle of Britain,"[1] in the reign of Tewged the Dark, son of Lleveinydd, who flourished about 120 years before Dyvnwal Moelmud, or 550 years before the Christian era. Reference is made to "Guttyn Owen and others"[2] on the subject of their exploits here. But it is scarcely credible that the Chronicle of Basingwerk Abbey, attributed to Guttyn Owen by that eminent antiquary, Robert Vaughan, Esq., of Hengwrt, should be one of the authorities meant, for, though it contains an account of the Trojan expedition, as usually related, it deviates widely from the "Genealogy" in its list of princes, and does not even mention Tewged's name. We may, therefore, very well suppose that the allusion is made to a document no longer extant, and to another and a later colony of Trojans. And in the absence of any positive information on the subject, we infer from the locality whence the "strangers" are said to have originated, as

[1] Iolo MSS. p. 4.

[2] Guttyn Owen was one of the most distinguished poets of the fifteenth century. He was historian and herald bard to the abbeys of Basingwerk and Strata Florida, and he resided alternately in those two monasteries. He was the second person named by Henry VII. in the commission to inquire into the pedigree of his grandfather, Owen Tudor. He died about 1480.

well as from the time when they arrived in this country, that they were a portion of the Massilian Greeks.

The jealousy with which the Phœnicians contrived to conceal from their Mediterranean neighbours this remote source of their wealth, had prevented, in the time of Homer, more than a doubtful and glimmering notion of a sea of isles beyond the Pillars, from reaching the Greeks. The poet, however, seems to have culled just enough information from those voyagers to enable him to place in these isles the abodes of the pious, and the Elysian fields of the blest.[3] And this, we may remark by the way, adds a wonderful confirmation to the statement of our own Triads relative to the social and religious character of the early inhabitants. In the "Argonautics," a poem written, it is supposed, more than 500 years before the Christian era,[4] there is a somewhat more clear idea of these parts. Ireland is glanced at under the name of Iernis, whilst another island, supposed to be Britain, is described as Νησον πευκηεσσαν, which Camden thinks was a mistake for Νησον λευκηεσσαν, the White Island, or "Ynys Wen."[5]

Herodotus, B.C. 445, was "not acquainted with the islands Cassiterides;" all that he knew was that tin was imported from thence to Greece.[6]

The first express mention that occurs of the two chief British isles is in a work written, if not by Aristotle, by an author contemporary with that philosopher; the treatise in question being dedicated to Alexander the Great.[7]

[3] Ὁ τοινυν ποιητης τας τοσαυτας στρατιας επι τα εσχατα της Ιϐηριας ἱστορηκως, πυνθανομενος δε και πλουτον και τας αλλας αρετας (οἱ γαρ Φοινικες εδηλουν τουτο) ενταυθα τον των ενσεϐων επλασε χωρον και το Ηλυσιον πεδιον.—*Strabon*, lib. iii.

[4] Written, it is supposed, by Onomacritus, a contemporary of Pisistratus.

[5] "Quæ necessario sit hæc nostra, Λευκαιον χερσον, id est, albicantem terram dixisse quam ante pauculos versus Νησον πευκηεσσαν, pro λευκηεσσαν, vocasse videatur.—Camden's *Britannia*.

[6] Herodoti Historiarum lib. iii. § 115, Ed. Schweighæuser, Argentorati, 1796.

[7] De Mundo.

They are there mentioned under the names of Albion and Ierne, and are moreover called "Britannic."

It would appear, therefore, that though the Greeks had begun to trade with Britain before Herodotus's time, their knowledge of the country was very limited for nearly a century later. And to the same effect is the evidence furnished by the discovery of Greek coins in this country, which are generally of a date varying between B.C. 460, and B.C. 323. These, however, would imply a rather extensive and regular intercourse between the two nations; therefore, we are permitted to fix an earlier date to the first discovery of the island by the Greeks—and perhaps we shall not be far wrong in identifying it with that of the "Argonautics"—with which the era of the arrival of the strangers from Troy will very well tally.

The earliest navigators among the Greeks were the Phocœans, who established a very flourishing colony at Marseilles, about 600 years before the Christian era. It was these that directly communicated with Britain. One of them, indeed, the philosopher Pytheas, who was a contemporary of Aristotle, is mentioned by name as having visited our shores.[8] And we are informed, moreover, in respect of the mode of transit, that the tin, lead, and skins of Britain were taken to the Isle of Wight,[9] thence transported to Vennes[1] and other ports of Brittany, afterwards conveyed overland to Marseilles, and finally exported to all parts of the world which traded with the Greeks.

The religion of the Greeks was extremely debased, especially among the common people, as we may infer from

[8] Strabo, lib. iii. iv.

[9] Diodorus Siculus says that at low-water the space between the continent of Britain and the Isle of Wight (Ictis) became dry land, and that great quantities of tin were carried over to that island in carts and waggons.—Lib. v. and lib. xxii. p. 347. This geographical fact accounts for the name of "The Wolf's Leap," at a place between Hampshire and the Isle of Wight, mentioned in the Saxon Cartulary of Wilton Abbey.

[1] Memoires de l'Academie des Inscriptions, tom. xvi. p. 168.

Homer, and other books of early date. They cultivated polytheism to a great extent, and ascribed deeds to their gods that were a disgrace even to human nature. How they had fallen into this state, it is not incumbent upon us to inquire, suffice it that they were in it at the time when their merchants traded with Britain. Is it probable, then, that they obtruded their religious tenets upon the natives, and were instrumental in corrupting, to some extent, the ancient Druidism of the country? They were under no vow to hide their theology from strangers and aliens, and inasmuch as the Bards of the Isle of Britain were of an inquisitive turn of mind, there is no room to doubt that they became acquainted, in some degree, with the religion of the navigators, especially in Cornwall, where the tin works were. However, since the Greeks had no permanent standing in the country, there was not much danger to be apprehended of their seeking to bring their system and doctrines under the notice of the Gorsedd. Those things, if brought at all, must have been brought by some of the native bards. And according to the rule and usage of the Gorsedd, they would not be rashly approved and ratified—it would be necessary that they should be most minutely searched and investigated in all their bearings, by the principal *literati* of the nation, and receive the sanction of three consecutive Gorseddau, before they were fully and efficiently authorized.

That the Bardic discipline received the attention of the Cymry at this time is evident, from what is recorded of Enir, son of Ithel, called Enir the Bard, that "he was an exceedingly wise king, and a good Bard; that he reduced to fair order the maxims of wisdom, and conferred high distinctions on Bards and Druids; so that he and they became supreme through the world for wisdom and knowledge."[2] He was the thirteenth prince of Siluria.

According to the "Genealogy of Iestyn, son of Gwr-

[2] Genealogy of Iestyn, son of Gwrgant, *apud* Iolo MSS. p. 5.

gant," the Coranians arrived in this country a generation before Dyvnwal Moelmud.[3] They are regarded as the first of "the three usurping tribes that came into the Isle of Britain, and never went out of it."[4] They came, it is said, from "the land of Pwyl,"[5] an expression which has been variously conjectured to denote Poland, Holland, and Belgium. But whatever is meant by the word, it would seem from the singular phrase, "Saxon aliens," which is applied to them, that the Cymry considered them, and the tribes which, in after ages, established the Heptarchy, as the descendants of a nation which originally inhabited a common mother country, an hypothesis that is corroborated by their recorded promptitude to unite with those tribes to dispossess the aboriginal inhabitants of the paramount sovereignty.

We are told in the Triads that they settled "about the river Humber, and on the coast of the Hazy Sea," or the German Ocean; and, if they were the same people as the Coritani, of which there is very little doubt, it would appear that, in course of time, they extended their territories in a south-western direction; for geographers represent them as occupying the present counties of Northampton, Leicester, Rutland, Lincoln, Nottingham, and Derby. And this shifting and enlargement of territory is just what we might expect from their hostile and usurping character, and is thus far confirmatory of the statement, if not of the antiquity, of the Triads which refer to the Coranians.

Extensive information is imputed to this people:—

"So great was their knowledge, that there was no discourse upon

[3] Iolo MSS. p. 5.

[4] Triad 7, Third Series. Dr. Pughe refers to an old MS. in which this colony is mentioned as the first in order of seven:—"Coraniaid, Draig Prydain, Draig estrawn, gwyr lledrithiawg, Gwyddyl Fichti, Cesariaid, ac y Saeson."—*Dict. sub voce* "Coraniad."

[5] In Myv. Arch. ii. p. 78, it is added,—"Ac or Asia pan hanoeddynt," and they came originally from Asia. Jones the compiler declared, upwards of 200 years ago, that he copied the various readings from which this passage is taken, just as he found them, in a copy that was more than 600 years old in *his* time.—p. 80.

the face of the island, however low it might be spoken, but what, if the wind met it, it was known to them.[6] And through this they could not be injured."[7]

They were also acquainted with the monetary system; for the *Greal*[8] adds, "a'u bath wynt oedd arian cor," and their coin was cor money, that is, probably, the money of the Coranians. Some coins have been discovered bearing the inscription CORI, and it is very likely that they proceeded from the mint of this people.[9]

The Coranians continued their hostility to the aboriginal inhabitants, and to encroach upon their possessions, until they finally coalesced with the Romans and Saxons, and became one people with them.

If the Coranians were of the same original stock as the Saxons, their religion must needs have borne a similarity to that which the latter professed on their arrival in this island in the fifth century, though it was, perhaps, somewhat more pure. These were idolaters, as the Saxon names of the days of the week still bear witness. They worshipped the sun and moon; Thor, the thunderer; Woden or Odin; Tiow, the god of war, and several others, which shows that they had deviated considerably from the truth. Nevertheless, they had some indistinct belief in One Being, that was regarded as superior to all the others, that is, GOD, which is the name that the English still give to the Divine Being; we hence infer that the patriarchal light was not totally put out among them.

The Coranians, on one occasion, perpetrated a deed that was directly opposed to the spirit of the Druidic religion,

[6] This resembles the wonderful perception of the American Indians.

[7] Mabinogion; Lludd and Llevelys.

[8] Greal, 1806, p. 241.

[9] According to popular interpretation, "arian cor" was fairy money, which, when received, appeared to be good coin, but which, if kept, turned into pieces of fungus, &c. There is no doubt that this legendary explanation arose from a misconception of the term COR. As it also means a dwarf, or a fairy, this signification naturally laid hold of the imagination, and in course of time, probably when the existence of the Coranians was a good deal forgotten, wholly dislodged the other.

that is, they slew Saeran the Bard, "when he was visiting them on a message of peace and tranquillity."[1]

But whatever may be said of the character of the religion professed by the Coranians, it is not probable that it had much influence on the natives, whilst they continued their enemies, and were not subdued under their power, though, undoubtedly, the Bards and Druids who resided on the confines of their territories, availed themselves of every opportunity within their reach to extend their knowledge. There was something in a religion which instigated its professors to deeds of usurpation and encroachment, that struck, as it were, against the very soul of Druidism. It was impossible that portions of the one should readily and naturally be dovetailed into the other.

IRISH TOPOLOGY.

By Professor CONNELLAN, Queen's College, Cork.

1. CADAMSTOWN, in the barony of Ballybrit, King's County. In Irish *Baile Mic-Adaim*, *i. e.*, the town of the son of Adam, or MacAdam's town.

2. CAHIR, a town on the river Suir, in the barony of Iffa and Offa, county Tipperary. In Irish *Cathair-duine-iasgaigh*, *i. e.*, *cathair*,[1] a stone fort; *duine* of the earthen rampart or fosse, and *iasgaigh*,[2] abounding with fish.

3. CALRY, a parish in which the town of Sligo lies. There were several districts so named, which were distinguished by additional terms, and were so called from having been possessed by the descendants of Lugad-*Cal*, a celebrated chief in early times, and hence *Cal-rigi*, *i. e.*, Cal's ruling or governing race or descendants. In like manner Kerry got the name of *Ciar-rigi* (Kerry) from being possessed by the race of *Ciar*, the ancestor of the O'Connors Kerry.

4. CANTURK, or KANTURK, a town in the barony of Duhallow, county Cork. *Ceann-tuirc*, *i. e.*, *ceann*,[3] the head, *tuirc*,[4] of the boar, and so named from a huge boar said to have been killed there in pagan times.

[1] Unpublished MS., Llanover Collection.

[NOTES—*Welsh Correlatives.*—Those that have been noticed already are not generally repeated here.—ED. CAMB. JOUR.]

[1] *Caer*, a fort. [2] *Pysgod*, fish.

[3] *Pen*, the head. P is used in Welsh generally where the Irish have C.

[4] *Twrch*, a boar.

5. CANTIRE, in Scotland, from *ceann*, the head or end, and *tire*,[5] of the land—land's end.

6. CARBERRY and CARBURY. There are many baronies and districts in various parts of Ireland so nominated, which are derived from *Cairbre*, the name of several chiefs.

7. CARIGAFOYLE, an ancient residence of the O'Connors Kerry, in an island on the river Shannon, in the county of Kerry. In Irish, *Carraig-an-phuill*, *i. e.*, *carraig*,[6] a rock, stronghold, or castle; *an-phuill*,[7] of the chasm, deep hole, or small harbour.

8. CARLINGFORD, a sea-port town in the county Louth, famous for its excellent oysters. In Irish, *Car-linn*,[8] a winding pool or bay; the term *ford* was added probably from a ford there on the river Bann which flows into the bay. Another name for it was *cuan*[9]*-snamha*,[1] or the bay of the strong current.

9. CARLOW, a town and county in the province of Leinster, derived from *ceathair* or *ceithir*,[2] four, and *loch*, a lough, or lake, there having been four lakes, it appears, formerly in the vicinity of the town.

10. CARNCONNELL, now Ballyconnell, in the parish of Kilbecanty, near Gort, county Galway. *Carn-Conaill*, from *carn*, a huge heap or pyramid of stones raised over the dead, and *Conaill*, of Conall, or Connell, a Firbolg chief who fell in battle there about the commencement of the Christian era.—(See Connellan's *Bards of Ireland*, p. 283, published by the Ossianic Society.)

11. CARNFREE, a cairn or heap of stones covered with earth, and therefore forming a mound, near the village of Tulsk, in the parish of Ogulla, county Roscommon. On this *carn* the O'Connors, Kings of Connaught, were inaugurated. The *cairn* got its name from *Fraeigh*, gen. of *Fraech*, a Firbolg chief who was buried there at an early period.

12. CARRA, a barony in the county Mayo. In Irish *Magh Ceara*, which name is recorded in the Annals so far back as A.M. 2859, and may have been so called from a person named *Ceara*, or it may signify the plain of blood.[3]

13. CARRIGAHOLT, a small port and village in the county of Clare. In Irish *carraig-an-chobhlaigh*,[4] *i. e.*, the rock or stronghold of the fleet. The nom. of *chobhlaigh* is *cobhlach*.

14. CARRIGAHORICK, a village in the parish of Terryglass, barony of Lower Ormond, county Tipperary, from *carraig*, a rock, *an*, of the, and *chomhraic*,[5] gen. of *comhrac*, a meeting, combat, or conflict.

15. CARRICKFERGUS, a sea-port and borough town in the barony of Belfast, county Antrim, from *carraic*, a rock, and *Feargusa*, gen. of *Feargus*, a man's name.

16. CARRIGOGONNELL, a high rock or hill within four miles of Limerick, on the summit of which was a castle. Some think it is derived from *carraic*, the rock, *O'g-Conaill*, of O'Connell; others believe it to mean *carraic-go-neal*,[6] *i. e.*, the rock to the clouds, because at some distance from it the summit appears to reach the skies; a third party assert that it was so called from *coinneall*,[7] a candle, or light, which was kept there by the Druids in the time of St. Patrick: and thus etymologists differ.

[5] *Tir*, land. The Welsh form of *Cantire* would be *Pentir*, a word of frequent occurrence.
[6] *Carreg*, a stone; *craig*, a rock.
[7] *Pwll*, a hole, a pond, a pool.
[8] *Gwŷr-lyn*, an oblique lake.
[9] *Buan*, swift, rapid.
[1] *Nawf*, a swim; *nof*, that is flowing, a fluid.
[2] *Pedwar*, four.
[3] *Maes-gôr*, the plain of gore.
[4] *Carreg y gofl*, or *Carreg y goflaid*, the stone of embrace.
[5] *Cyfrwch*, a meeting.
[6] *Carreg y niwl*, the stone of the mist.
[7] *Canwyll*, a candle.

17. Carrick-on-Shannon, *i. e.*, the rock or castle on the river Shannon, the assize town of the country Leitrim. It appears by the Annals that the more ancient name of this place was *Ath-cara*[7]*-Conaill*, or the ford of the weir of *Conall Cearnach*, one of the champions of the Red Branch Knights of Ulster, a few years before the Christian era, who frequently crossed the river at this ford in his military expeditions into the kingdom of Connaught.

18. Carrick-on-Suir, a town in the county Tipperary. In Irish *Carraic-na-Suire*, *i. e.*, the rock or stronghold of (or on) the river Suir.

19. Cashel, a town, a bishop's see, and one of the ancient residences of the Kings of Munster, in the county Tipperary. In Irish *caisel* or *caisiol*,[8] which signifies a circular stone building, *i. e.*, a *bawn*. The name of this place is also derived by ancient Irish writers from *cios*, rent or tribute, and *ail*, a rock, that is, the rock on (or at) which the tribute was paid to the King of Munster in pagan times.

20. Castlebar, an assize town in the county Mayo. In Irish *Caislen-an-Bharraigh*, or the castle of The Barry, *i. e.*, Barry's Castle.

21. Castlecomer, a town in the barony of Fassadinning, county Kildare, and a rectory in the diocese of Ossory, derived from *caislen*, the castle, *comair*,[9] of the meeting or confluence.

22. Castleconnell, a town in the barony of Clanwilliam, county Limerick. *Caislen-Ui-Chonaing*, or the castle of O'Conang, a name which has been Anglicised to Gunning—Castle Gunning.

23. Castleconnor, a vicarage in the barony of Tireragh, county of Sligo. *Caislen-Ui-Chonchobhair*, the castle of O'Connor.

24. Castlederg, a fair town in the barony of Omagh, county Tyrone, on the banks of the river Derg. In Irish *caislen-na-Deirge*, or the castle of the *Derg*, *i. e.*, the red-coloured river.

25. Castlefin, in Irish *caislen-na-Finne*, or the castle of the *Finn*,[1] *i. e.*, the white or clear river, a fair town in the barony of Raphoe, county Donegal.

26. Castlekirk, in the barony of Ballinahinch, county of Galway. In Irish *caislen-na-circe*,[2] or the castle of the Hen, *i. e.*, Hen's Castle.

27. Castlemaine,[3] a fair town situated on the river *Mang*, in the barony of Truchanackmy, county Kerry. In Irish *caislen-na-Mainge*, or the castle of the Mang river. *Mang* signifies treacherous, and probably so called from its sudden floods.

28. Castlerea, a fair and post town in the barony of Ballintober (Well-town), county Roscommon; also a barony in the county Down. In Irish *caislen riabhach*, *i. e.*, the brown spotted or particoloured castle.

29. Cavan, a town from which the county of Cavan takes its name. In the original it is written *cabhan*,[4] which signifies a hollow plain or field.

30. Ceanncoradh, or Kencora, the name of the royal residence of Brian Boroimhe (Brian Boru), monarch of Ireland in the eleventh century, the ancestor of the O'Briens, Earls and Marquises of Thomond, and Barons of Inchiquin. The name is derived from *ceann*, the head or end, and *coradh*, of the weir, *i. e.*, the palace at the head of the weir, on the river Shannon, near Killaloe.

31. Ceis-Corran, in Irish *Ceis-an Chorain*, a hill or mountain in the barony of Corran, county Sligo. The word *ceis* signifies a *sow;* and it is said that the hill got this name from a large sow, in pagan times, which frequented the great cave that runs under the mountain to a considerable length. This

[7] *Gored*, a weir.
[8] *Cae-syl*, the inclosed foundation.
[9] *Cymmer*, a meeting or confluence of two rivers.
[1] *Gwyn*, white.
[2] Qu. *Castell Cyrch*, the castle of resort, or the castle of attack?
[3] Qu. *Castell Maen*, stone castle?
[4] *Cafn*, a trough, a hollow.

place is alluded to in our Ossianic poems and legends. In a poem ascribed to Oisin, entitled the Lay of *Cab-an-dosain* (the chief with the long bearded mouth) of the Ceis, we are informed that he was a great magician, and that he entertained the Fians in his hospitable mansion on one of their hunting excursions. A young man one day perceived a cow, which he imagined to be his own, running towards this cave. He pursued her, and just as she entered the mouth of the cave he got hold of her tail, by which means he hoped to get her back. Onward, however, the cow pulled him, until she got him into a lake on the opposite side, in which he was found drowned the following day. To the present time the cave is inhabited by the fairies. Was *Cab-a-dosain* a druidic priest? Was this large cave a temple of the Druids, in which they worshipped the cow, the sow, and other animals?

32. CIANACHT, or KEENAGHT, a barony in the county Derry, which got its name from having been possessed by the descendants of *Cian*, one of the sons of Oilioll Olum, King of Munster in the third century, *i. e.*, *Cian-achta*, that is, Cian or Kane's descendants, namely, the O'Haras, and other families.

33. CLANAWLEY, a barony in the county Fermanagh, derived from *Clann*,[5] the descendants, *Amhlaoibh*, of Awley,[6] the progenitor of the tribe who imposed the name on this district which they possessed.

34. CLANBRASSILL, the name of the district now known as the barony of Oneilland-East, in the county of Armagh. *Clann-Breasail*, the descendants of Breasal, who was the progenitor of the family of MacCann, from whom they took their tribe name, which they imposed on the territory they possessed. This name has given the title of Earl to the family of Hamilton.

35. CLANE, a town and barony in the county Kildare. In Irish *Claen*[7]*-ath*, the sloping ford, or it may be from *Claenadh*, a sloping plain.

36. CLANKEE, a barony in the county Cavan. In Irish *clann-an-chaoich*, *i. e.*, the race or tribe of the Blind (O'Reilly), one of the chiefs of East Brefney, or Cavan. *Chaoich* is the gen. of *caoch*, blind.

37. CLANNABOY, a large territory which comprised the present baronies of Belfast, Massareen, Antrim, Upper Toome, Ardes, Castlereagh, Kinealarty, and Lecale, in the counties of Down and Antrim. This was the tribe name of a branch of the O'Neills of Tyrone, from *clann*, the tribe, *Aodha*, of Aodh or Hugh, and *buidhe*, yellow, or of a swarthy countenance, who with his followers settled in this territory in the fourteenth century, and the race were afterwards known as the Clannaboy and Clandeboy O'Neills. The Earls O'Neill are of this branch.

38. CLANGIBBON, a half barony in the county of Cork, and so named from the clan or tribe of *Giobún*, or Gibbon, the ancestor of the Fitzgibbons, a branch of the Fitzgerald family of Kildare and Desmond. The chief of this tribe has been styled "The White Knight."

39. CLANMAURICE, an ancient barony in the county of Kerry, and so named from the tribe or clan of Maurice, *i. e.*, the family of Fitzmaurice, the son of Raymond le Gros, or the corpulent, one of the barons of the English invasion. This district gave the title of Viscount to the Earls of Kerry.

40. CLANRICKARD, a large district in the county of Galway, which comprised the present baronies of Clare, Dunkellin, Loughrea, Kiltarton, Athenry, and Leitrim, which gives the title to the Marquis of Clanricarde. The territory got this name from the tribe or clan of Richard de Burgo, who died A.D. 1205.

41. CLANWILLIAM, the name of two baronies, one in the county of Lime-

[5] *Plant*, children.

[6] Is not this derived from the Danish name Aulaf, *alias* Olave?—T. P.

[7] *Clain*, prostrate.

rick, the other in that of Tipperary, and so named from the clan of *William*, or William de Burgo, who settled there.

42. Clare, the name of a town and county in the province of Munster, and so named, according to MacCurtin, one of the hereditary historians of that country, from *clar*,[8] a board, which formed a wooden bridge over a river at the village or town of Clare, and not from De Clare, as erroneously supposed by some writers. The term *clar* also signified a rich or level plain, as *clar-Mumhan*, the level plain of Munster, which has been applied to this county; *clar-Laighean*, the level plain of Leinster, *i. e.*, the county of Kildare and Queen's county; *clar-Connacht*, the level plain of Connaught, namely, the plains of Roscommon; but it appears that this term was also applicable to all the fertile or rich plains in each province collectively.

43. Clarisford, a village named from a ford on the river Shannon, within about a mile of Killaloe, in the county Clare. In Irish *Clarathadacaradh*, *i. e.*, *clar*, a board, *atha*, of the ford, and *da caradh*, of the two weirs or buttresses.

44. Cleenish, a rectory in the barony of Clanawley, county Fermanagh. In Irish *claoin inis*,[9] *i. e.*, the sloping or bending island or district on the banks of a lake or river.

45. Cloghan, a town in the barony of Garrycastle, King's County, which means a causeway, or stepping-stones across a river, from *cloch*, a stone.

46. Clogher, a town, barony, and bishop's see in the county of Tyrone. In ancient MSS. it is designated *Clochar Mac Daimhin*, or the Clogher of Mac Devin. It is stated by several writers that the name Clogher is derived from *cloch*, a stone, and *óir*, gen. of *or*,[1] gold, *i. e.*, the stone covered with gold, and so named from a celebrated idol of the Druids which was worshipped there in the time of St. Patrick. Another opinion is that the word *clochar* merely signifies an assembly or congregation.

47. Cloghaneely, a small town in the barony of Kilmacrennan, county Donegal, and now generally called Crossroads, from two roads which cross there. In the Annals the name is written *cloch-Cinnfaoladh*, or the stone of Kinfaela, which is still to be seen there. Cinnfaeladh appears to have been chief of the surrounding district about the fifth century, and probably on this stone his rent or tribute was paid by the people. He was fourth in descent from Conall Gulban, the ancestor of the O'Donnells, and other families in Tir Connell (or the country of Conall Gulban), now the county of Donegal.

48. Clonard, a town and vicarage in the barony of Moyfenrath, county Meath, and formerly a bishop's see. In Irish *cluain-Iraird*, *i. e.*, *cluain*, a lawn or retired place, and *Irard*, which appears to be a person's name. Others derive the latter term from *iar*, western, and *ard*, a height.

49. Clonbroney, a vicarage in the barony of Granard, county Longford, from *cluain*, the field, *Bronaigh*, gen. of *Bronach*,[2] which signifies *sorrow*, or probably it was the name of a person.

50. Cloncraff, a parish in the county Roscommon, from *cluain*, the field, *creamha*,[3] of garlic—garlic-field.

51. Cloncurry, the residence of Lord Cloncurry, about twenty miles west of Dublin, in the county Kildare. In Irish *cluain-Conaire*, *i. e.*, the secluded place or residence of Conary, who was probably an ecclesiastic.

52. Clondalkin, a village and rectory within four miles of Dublin.

[8] *Clawr*, a surface, a cover. [9] *Ynys*, an island. [1] *Aur*, gold.

[2] *Brynach*, a mountainous or highland region. Several hilly districts are called *Brynaich*; there is one in Merionethshire; and there was an ancient principality of this name on the eastern coast of the North of England, and known under the appellation of *Bernicia*. [3] *Graf*, garlic.

Cluain-Dolcain, the retreat of Dolcan, who was probably the founder of a religious house there, where still may be seen one of the most perfect specimens of the Round Towers of Ireland.

53. CLONDEHORKE, a parish in the King's County. In Irish, *cluain-da-thorc*, *i. e.*, the sequestered place of the two boars, from *cluan*, a retreat, *da*, two, and *torc*, a boar.

54. CLONDRA, a village and rectory in the diocese of Ardagh, county of Longford, near the river Shannon. *Cluain-da-rath*, the sequestered place or meadow of the two forts or *raths*.

55. CLONENAGH, a village and rectory in the barony of Maryborough, Queen's County, from *cluain*, a field, and *eidhneach*,[4] of ivy—ivy-field.

56. CLONES, a town and rectory in the county Monaghan, and formerly a bishop's see. It is written in the original *cluain Eois*, which may signify the fertile field of Eos, or otherwise the field of the yew trees.

57. CLONFAD, a place in the barony of Farbill, county of Westmeath, where there was an ancient abbey, and was at one time a bishop's see. It is written in the original *cluain-foda*, *i. e.*, field long—long-field.

58. CLONFEAKLE, a rectory in the barony of Dungannon, county Tyrone, from *cluain*, the retreat, *fiacaile*, of the tooth, and so called, it is said, from a tooth of St. Patrick which was preserved there as a relic.

59. CLONFERT, a town and bishop's see in the barony of Longford, county Galway. *Cluain-fearta*, *i. e.*, the fertile field, *fearta*, of the grave (of St. Brennan, Brendan, or Brandon, who founded a church there in the sixth century, where he was interred).

60. CLONKEEN, or CLONKEEN-KERRILL, a parish in the barony of Tiaquin, county Galway, from *cluain*, the field, *cain*,[5] agreeable, silent, or religious, and *Cairill*, of Carroll.

61. CLONLEIGH, a rectory, and anciently a bishop's see, in the barony of Raphoe, county Donegal, derived from *cluain*, the field, *laegh*,[6] of the calves—calf-field.

62. CLONLONAN, a barony in Westmeath, derived from *clann*, the tribe or descendants, *Colmain*, of Colman, *i. e.*, the tribe name of the O'Melaghlins, Kings of Meath, and Monarchs of Ireland, which they took from *Colman mŏr*, or the Great, one of their chiefs.

63. CLONMACNOIS, a celebrated place of learning, founded by St. Keeran in the sixth century, which became a bishop's see, and now a vicarage, in the King's County. It is derived from *cluain*, the retreat, *Mic Nois*, of the son of Nois, whoever he was. According to others it signifies the *retirement* or *resting-place* of the *sons of the chiefs*, on account of its being the burying-place of a number of the ancient Irish Christian kings.

64. CLONMACOWEN, a barony in the county Galway, from *clann*, the descendants of the son of *Eoghan*, or Owen.

65. CLONMEL, a town in the county of Tipperary, from *cluan*, a field, and *meala*, gen. of *meil*,[7] honey—honey-field.

66. CLONMELLAN, a fair town in the barony of Delvin, county Westmeath, where there was an ancient church. *Cluain-Miolain*, the field of Mellan.

67. CLONMORE. There are many places which bear this name, from *cluan*, a field or meadow, and *mŏr*, great—great-field.

68. CLONRUSH, a parish in the barony of Leitrim, county Galway. *Cluain-ruis*, the field of the elder trees, or of the wood.

69. CLONTARF, near Dublin, where a sanguinary battle was fought between the Danes and the Irish, A.D. 1013, in which Brian Boroimhe, the Irish

[4] *Eidden*, ivy. [5] *Cain*, fair, beautiful. [6] *Llo*, pl. *lloiau*, a calf.
[7] *Mel*, honey.

monarch, was treacherously slain in his tent. It is derived from *cluan*, the field, *tarbh*,[8] of bulls—bull-field.

70. Clontibret, a vicarage in the barony of Cremourne, county Monaghan, from *cluain*, a fertile field, and *tiobraid*,[9] of the well or fountain.

71. Clontuskert, a parish in the barony of Longford, county Galway. *Cluain-tuaiscert*, the fertile retreat, *i. e.*, the church-field, and *tauiscert*, northern, or the northern retreat, to distinguish it from another *cluain*, probably Clonfert, which lay to the south of this place. There is another vicarage of this name in the county Roscommon.

72. Cloonowen, the name of a half parish near Athlone, in the county Roscommon, from *cluain*, the field, *Eoghain*, of Owen, who probably was the founder of a church at this place.

73. Cloonyhork, a parish in the county Kildare, in which lies the town of Portarlington, derived from *cluain*, the field, *da thorc*, of the two boars.

74. Cloyne, a town and bishop's see within a mile of the sea-coast, in the barony of Imokilly, county Cork. It is written in the Annals *cluan-insi-Mumhan*, *i. e.*, the church-field of the peninsula of Munster. Another authority on this name states that its proper denomination was *cluain-uamha*, the lawn or retreat of the grave.

75. Coleraine, a borough town and barony in the county of Derry. In Irish *cuil-raithin*, *i. e.*, *cuil*, a corner of a district, and *raithin*,[1] of ferns, that is, overgrown with ferns—ferny-corner, according to *Colgan*.

76. Collooney, a post town in the barony of Leiney, county Sligo. It is written in the Annals *cuil-maoile*. It might be the name of a person.

77. Cong, the ancient capital of the province of Connaught, but now a small village and a rectory in the barony of Killmain, county Mayo. It is written in MSS. *conga-Feichin*, *i. e.*, the (religious) *yoke* (or order of the confraternity) of St. Fechin, the founder of a church there in the seventh century.

78. Connamara, now the barony of Ballynahinch, in the county of Galway. There were several districts in Connaught the inhabitants of which were called *Conmaicne*, Anglicised Conmacnians, who imposed this name on the territories they possessed. They took this tribe name from their ancestor *Conmac*, one of the sons of Feargus Mac Roy, a Ulidian prince, who was exiled in Connaught shortly before the Christian era. These territories were designated by additional terms as in this instance, namely, *Conmaicne-mara*, *i. e.*, *Conmaicne*, the Conmacnians, *mara*, gen. of *muir*, or *mair*,[2] of the sea, or the district of the Conmacnians, situated along the sea. See Connellan's *Bards of Ireland*, p. 263, where the Book of Leacan is quoted concerning those tribes and territories.

79. Connaught, a province, in Irish *Connacht*, derived from *Conn*, surnamed of the *Hundred Battles*, who was monarch of Ireland in the second century, and *acht*, the tribe or race (of Conn), by whom it was possessed. Another derivation is that this province received its name from a trial of necromancy between two Druids of the De Danans; the name of one of them was Conn, who, by his magical skill, covered all Connaught with snow, and hence *Conn-sneachta*, or *Conn's snow*. A more ancient name of Connaught was *Olnegmacht*, and so called from the tribe who possessed it, and who are supposed to have been the same as the *Nagnatæ* of Ptolemy, the Alexandrian geographer of the second century. The prefixed *ol* signifies great or powerful, and *Negmacht* would answer to *Nagnatæ*, and therefore the name would signify the mighty Nagnatæ, or Negmaghts.

80. Conwall, a parish in the diocese of Raphoe, county Donegal. In

[8] *Tarw*, a bull. [9] *Dyfriad*, irrigation. [1] *Rhedyn*, fern.
[2] *Môr*, the sea.

Irish *congbhail*,[3] or *congbhala*,[4] which signifies a house, habitation, but literally *a holding*. An abbey was founded here about A.D. 587.

81. Coole, a barony in the county Fermanagh. In Irish the name is written *cuil-na-n-oirear*, *i. e.*, *cuil*, the corner, or angular district, *na*, of the, and *oirear*, *oriors*, or easterns, that is, the corner of the eastern parts or districts.

82. Coolavin, a barony in the county of Sligo, from which the Mac Dermott, the representative of the ancient princes of Maylurg, in the county Roscommon, takes his Irish title of "Prince of Coolavin." The name is written in Irish *cuil-O-ch Finn*, and signifies the corner district of the family of O'Finn.

83. Cork, a city, from which a county is named, in the province of Munster. In Irish *corca* or *corcach*, which makes *corcaigh* in the dat. or abl. case, and signifies a low or marshy ground along a river, lake, or bog; but, according to other authorities, it got its name from *Corc*, a King of Munster in the fourth century.

84. Corkaguinny, a barony in the county Kerry. In Irish *corca-Duibhne*, from *corca*, a district of marshes, or the district of the marsh, and *Duibhne*, a person's name; or it may signify *dark*, from *dubh*, black, *i. e.*, the *black marsh*.

85. Corkaree, a barony in the county Westmeath, from *corca*, the low or marshy plains, and *Raidhe*, the name of a tribe who possessed that country.

86. Corofin, a town in the county of Clare, from *cora*, or *cara*, a weir, and *Finn*, the name of a river, which signifies white, clear, or pellucid; or it may be the name of a woman, which means *fair*.

87. Coshma, a barony in the county Limerick, from *cois*, alongside, and *Maighi*, the river Maigue, *i. e.*, the district along the river Maigue. The word *cois* is the dat. of *cos*, a foot, and is used figuratively as *ag-cois-an-t-sleibhe*, at the *foot* of the mountain; *le-cois-na-h-aibhne*, alongside the river.

88. Croaghan, of Connaught, or of Conn of the Hundred Battles, so designated from other places bearing the same name; it was the ancient royal residence of the Kings of Connaught. *Cruachan* signifies a small conical hill.

89. Croaghpatrick, a high conical hill in the barony of Murrisk, county Mayo, a celebrated place of pilgrimage as having been visited by St. Patrick, from which, it is said, he expelled many demons, or more probably the Druids, who had a place of worship there. The word *cruach* signifies a rick of hay, corn, or anything heaped together in a conical form, and hence the name of the hill, from its similarity in shape to a *rick*.

90. Croom, a village and vicarage in the barony of Cashma, county Limerick, and so called from the river *Cromadh*.

91. Crossmolina, a fair town and a rectory in the barony of Tirawly,[5] county Mayo. In Irish, *cros*[6]*-Maoilina*, or the cross of O'Mulleeny, a family name in that country.

92. Crumlin, a village and curacy within three miles of Dublin. In Irish it is written *Cruimghlinn*, derived from *crum*, stooping, or a gently sloping, and *glinn*,[7] gen. of *gleann*, a vale or glen, *i. e.*, the shallow or winding glen. Another opinion is that there was a temple here dedicated to the Irish deity *Crum* or *Crom*.

93. Cullen, the name of towns and several places in Ireland, which in the original is *Cuilleann*,[8] and signifies a holly tree, grove, or wood.

[3] *Gall*, *all*, power.

[4] *Congl*, a corner.

[5] The land of Aulaf, or Olave, the Dane. We have thus Macaulay, in Scotland, the son of Aulaf.—T. P.

[6] *Croes*, a cross.

[7] *Glyn*, a glen, a vale.

[8] *Collen*, a hazel tree; *celyn*, holly.

94. Curragh of Kildare, a race-course within thirty miles of Dublin, in the county Kildare. In Irish *Cuireach Life*, or the Curragh of the (river) Liffey, to which it appears the Curragh in former times extended. The word *cuireach* means a level moor, or a race-course, and we are informed by some of our most ancient Irish MSS. that races were held there in the third century of the Christian era. *Kildare* is derived from *cill*, the church, and *dara*, of the oak (grove).

95. Curraghmore, the seat of the Marquis of Waterford, in the county Waterford, from *cuireach*, a level plain, and *mór*, great.

(To be continued.)

COITY CASTLE.

I.

Coity! Thy lofty towers and dungeon deep
O'er the green hills a sullen watching keep:
Like the spent eagle to the mountain fled,
His strength declined, and all his life-blood shed,
Thou droopest idly in thy ancient place,
Nor life nor rule possessing but the face.
More sure than arrow hurled from bended bow,
Mighty as armèd soldier with his steel-clad brow,
Decay hath seized thy proud unbending form,
And slowly feeding, like the unseen worm,
Will Ruin sap thy dark and dismal crust,
Dragging thy stones to rottenness and dust.

II.

No banner floats upon thy rampart walls,
No booming gun the startled night appals:
All, all is silent, darksome, drear as death,
As if thy lord had late resigned his breath.
The flash of arms, and Music's thrilling strains,
Ne'er cheer thy halls, nor rouse the verdant plains;
Thy former Grandeur is for ever gone,
And Desolation marks thee for her own.

III.

Reft are the lands which called thy owner lord,
Shrunk to few furlongs of undaisied sward,
All Time hath left thee, all that Change could save,
Thy present bound, too soon thy narrow grave!
Mute are the voices once with joy o'erfraught,
Cold are the hands thy pristine glory wrought;

The sun yet shines, but shines not now for thee,
Mocking thy stark and dread vacuity,
A lesson teaching, such thy woes portend,
"All Earthly greatness finds a certain end."

IV.

Dismantled are thy Castle's ample walls,
Roofless and ruined are thy banquet halls;
The jewelled beauty, and the belted knight,
With dancing plumes, now fail to charm the sight;
The prancing charger, and the palfrey grey,
No longer greet them at the dawn of day.
Nor hawk, nor hound, with huntsman's cheerful horn,
Awakes thy servitors at rosy morn!
All, all are lost, as joys which might have been,
Are dream-like vanished from the once gay scene;
Grim Solitude and Silence scowling reign,
Where feast and pageantry were wont to shine.
The moping owl sits on thy ivied crest,
There, tenant of her dark and lonely nest,
Through the long night, wrapped in thy leafy shroud,
She chants thy dirge, sad, frequent, hoarse and loud!
Who could so well, so plaintively narrate,
Thine own (like her's) most melancholy fate?

V.

Close in the rear, and deep in trees embayed,
Smiling beneath thy turrets' jaggèd shade,
Stands the fair Church,—Religion's peaceful shrine,
Where praise and prayer approach the Power Divine!
Spacious and lofty, cruciform'd and light,
The sacred Temple rises to the sight!
Around it (heirs of immortality)
The worthy fathers of the hamlet lie,
Watched by the giant Yew, in solemn gloom
They rest, till Christ shall call them from the tomb;
The time when all, for endless weal or woe,
Shall hear the summons, and their portion know!

VI.

Worship hath ceased within thy vaulted nave,
Where pious hands have late essayed to save
The Gothic windows with their tracery,
And the quaint relics of mortality,
The names of those, who part, in days of yore,
On Sunday morn, of holy duties bore.
Blest be the work, thrice-hallowed be the days,
When in thy courts resound Jehovah's praise;

To celebrate His never-dying love,
Whose blood for man bought heavenly joys above:
Salvation purchased by a sacrifice,
Such God in mercy could alone devise!

VII.

Farewell, Coity! As thy name indicates,
"Thy house is hollow," and the once wide gates
Are, like thy fortunes, shattered, waste, and low;
Yet will the Place's genius not forego
Its pride and bearing till thy latest stone,
All broken, crumbling, isolate, and lone,
Shall witness how Fitz-Hamon, thy first lord,
With Thee enriched Turberville's knightly sword;
And mark the spot where, in his pomp and power,
He shaped thy ramparts, and upraised thy tower.
Great Berkrolles, Sydney, Gamage, all are gone,
And Wyndham's daughter now is only known.
So races spring and flourish, fade and die,
Leaving but graves to tell their history;
Yet shall they suffer nought in deed, or fame,
Whilst thy possessor boasts Dunraven's name.

September 14, 1859.

NOTE.

Coity (otherwise Coity) is a parish in the hundred of Newcastle, in the county of Glamorgan, on the eastern bank of the river Ogmore. It comprises the higher hamlet, or manor, of Coity *Angliæ*, and the lower hamlet, or manor, of Coity *Walliæ;* the latter forming part of the town of Bridgend, and also known by the name of Newcastle, from a fortress anciently situated there. The lordship of Coity was conferred, by Fitz-Hamon, on Sir Payne Turberville, who accompanied him in his expedition into Wales, by whom the castle, extensive and magnificent even in its ruins, is supposed to have been built. From the family of Turberville it passed into the possession of Sir Richard Berkrolles, and subsequently to the families of Sydney, Gamage, and Wyndham. It is now the property of the Countess of Dunraven and Mount-Earl, who is daughter and sole heiress of the late Thomas Wyndham, Esq., Member of Parliament for the county of Glamorgan during several successive parliaments. The parish church of Coity stands immediately behind the castle, is a beautiful building in the Gothic style, of a cruciform shape, and is now in course of restoration. Near it stands a gigantic Yew tree, numbering at least 100 or 200 years in age, giving an air of solemnity and antiquity to the church-yard, of which it is so great an ornament. Like a good angel it keeps watch over the slumbering dead who lie

quietly beneath its shade. Whilst visiting at Llangewydd Court, in the latter end of August, 1859, I had a delightful view from the dining-room window of the beautiful valley, headed by the railway bridge, and stretching for miles to the hills in the vicinity of Newport. I could just discern the towers of Coity Castle, nestled beneath a hill, at a distance of about four miles in a direct line. I determined upon visiting the interesting ruins, and started on a walking excursion, with my two daughters, on a splendid morning. We commenced our march by way of the road on the left of Llangewydd Court, passing over a wild common until we got to the river Ogmore, which we crossed by the pretty bridge, situate about half a mile east of the church of St. Bride Minor, which we left behind us. As soon as we had crossed the stream we regaled ourselves with blackberries, growing in the thickets which fringed its bank, then most luxuriant, and in great abundance. And well was it that we did so, for we were unable to procure any refreshments until our return home in the evening, about five o'clock. The sun was exceedingly hot, and the traversing of the mountain-range lying between the river and Coity, on our way backwards and forwards, was no slight task. Our delight, however, at the picturesque castle, and the beautiful church contiguous to it, repaid us for all our toil, and for the want of a substantial dinner when we arrived at the village. We endeavoured at a little cottage, near the church, (promising by its signboard to supply us with a draught of home-brewed ale,) to have slaked our thirst, and satisfied our hunger; but we could not drink the beverage, and as to food we could get none, and I all but failed to make the good woman of the house, who only spoke broken English, understand what we wanted. We were therefore glad to avail ourselves again, when we had re-crossed the mountain, of the luscious fruit, so plentiful on the margin of the river. Upon reaching Llangewydd Court we did not fail to make the most of the bountiful provision awaiting our arrival. It was in the dining-room of my friend's house that I wrote, a few days before, an Acrostic upon the ruin of the old court-house, which appeared in the Bridgend Chronicle, in September, 1859; and the Song, "Haste, haste to the Hills of Beautiful Wales," which has been since set to music (with three others) by Mr. G. A. Macfarren, the composer of the new Opera of "Robin Hood." Full of my impressions of the beautiful scene, I wrote this little poem on the 14th September, 1859, a few days after my return home.

J. H. James.

Middle Temple, December 1860.

MÀNCLOCHOG VILLAGE, PEMBROKESHIRE.

Mànclochog would be literally translated into English, "the ringing-place;" and this naturally leads me to a disquisition as to the origin and use of bells, so variously introduced to convey sound to a distance. Before the subversion of the Western Roman empire, bells do not seem to have been used by the Christian congregations as the means of calling to worship, although now generally adopted throughout the British empire and the continent.

We know from history that the ancient Chinese used bells in their temples, although at present, under the Bhuddist religion, they are not so employed. Taking into account the fact of their former use in China and north central Asia, from which quarter the Goths, Huns, and other tribes who invaded and colonized the Roman empire came, it may not be far from the truth to conjecture that the origin of the introduction of bells into Christian Churches followed this national change; since the sound they had been accustomed to associate with the rites of religion in a heathen state, would be naturally transferred to their new faith, and the spoil of idols brought to the service of the true God. In confirmation of this view, we may instance the devotion of the Russians to bells, and particularly to the great bell of Novogorod, which was used in the republican days of that city to assemble their parliament; and also to the great bell of Moscow, at a later period.

The fact of Alfred having offered privileges to every landowner who placed a bell in the church on his land, indicates that they were not in common use before his time, or that such were a new introduction which that wise monarch might wish to encourage among the many improvements and innovations which he patronized. Perhaps the national benefit of such a far-sounding instrument might have interested Alfred in its use, as the ready means of arousing the country at a hostile

approach, and as being far superior to the beacon-fire, only discernible by night, whereas the bell would extend the alarm by day far and near, and at once remove the deficiency of fire in the ancient method of communication, which the sleep of a watchman, or the cloudy state of the atmosphere, might render abortive.

The civic use of the bell appears to have been resorted to immediately on the introduction of larger ones into the European churches, when the alarm-bell superseded the beacon-fire; its use also attended the revolutionary movements in France, during that period of atrocious anarchy in 1798 to 1800, when the tocsin, or clash of bells, was the signal in collecting the Paris mob either for fight or plunder. The use of bells in communicating rapidly the signal for revolt, was seen and prevented by the Arabian conquerors under the successors of Mohammed, with that far-seeing policy and wise statesmanship which distinguished all their actions. Whenever they conquered a country, they prohibited the use of bells; not stating the real intention of the act, but so that a revolt, if a revolt were to occur, might be disunited, and crushed in one province, before another could, by the resort to alarm-bells, call for the assistance of collateral insurgent leaders.

The superstitions connected in the minds of men during the middle ages with sounds of bells, considered as possessing the power to drive away evil spirits and thunder, arose, we believe, from their use upon the hem of the Jewish high priest's robe; for the sound of the bells, when he moved, was the signal for the people in the temple-court to pray, at the oblation of incense on the altar. Men in a barbarous state, ever leaning on the mysterious, would connect it with the flight of evil spirits and thunder; so during the ignorance of the middle ages, the same idea was held by Christians.

Ultimately, to bear more upon the etymology of the Welsh name of *Mànclochog*, it is well-known that the most ancient Norman fortresses in France had a bell suspended from the highest tower of the castle, termed a

ban-cloque; and as, according to the old Welsh Chronicle, referred to in p. 349 of the *Historical Tour through Pembrokeshire*, a slight trace of a castle existed at this village, but now obliterated, it is very probable that this structure possessed a similar alarm-bell to arouse the adjoining district, and from which the village naturally might have derived its name, *Mànclochog*, *i. e.* "the ringing-place."

This seems a better derivation than that of the ringing-stone, adopted by most persons as the solution of the name, taken from the existence of a large procumbent stone, near the village, which is doubtless the relic of a pre-historic period.

JOHN FENTON.

Bôdmôr Lodge, near Glyn-y-mêl,
29th December, 1860.

EXTRACTS OF LETTERS

From Edward Llwyd to the Hon. Robert Davies, of Llannerch.

"The Glass beads and stone came here safe. I do not know whether the former be Roman or referable to our Glain Neidr, whereof I have now a tollerable collection, picked up in Wales by the name of *Glain Neidr*, in the Highlands by the name of *Crap an Aithreach*, in the Lowlands by that of *Adder stên*, and in Cornwal *Mil preve*. These are celebrated amongst the vulgar of Scotland as in Wales. But in England there is no talk of them, excepting in the west of Cornwal. I am fully satisfied from Pliny's account of the *Ovum Anguinum* that these were also Druid annulets, and am apt to suppose that they had even in those barbarous times the art of making and staining glass, and that that was the art they called *Celfyddyd ffferyllt*, which Dr. Davies in his Dictionary interprets *Chymia*. I think Dr. Davies misinterprets *gwefr succinum*, for I observe the Armoric

Bretons call copper *Gweor.*—*Maen Canhawen* (stone of a hundred bridles, as the vulgar will have it), is only so called from the name of a man, as Llech Gynfelyn, Llech Gynfarwy, Llech Ylched, and at least 500 more."

E. Llwyd.

From Rt. Vaughan of Hengwrt to Archbishop Usher.

". . . In your copy, Giraldus in his first *Laudabilium* &c. 3 chap. observes that the Welsh in his time used to yoke their oxen for the Plow and Cart four in a breast in these words, *Boves ad aratra vel plaustra non binos jugant sed quaternos*, &c. This may haply give some light, and help to understand a clause in our ancient British Laws treating of measures made, as is there alledged by *Dyfnwal Moelmud*, King of Britain, where it is said that the Britains in his time used four kinds of yokes for oxen, the first was four feet long, the second eight feet, the third twelve, and the fourth was sixteen feet long. The first was such as we use now adays for a couple of oxen, the second was that mentioned by *Giraldus*, serving for four oxen; the third I suppose suitable to those for six oxen, and the fourth consequently for eight oxen. The two last are clean forgotten with us, and not as much as a word heard of them, saving what is in that old Law: but of the second mentioned by Giraldus, we have a Tradition that such was in use with us about six score years ago; I heard (how true I know not) that in Ireland the people in some places do yet, or very lately did the same. . . ."

Wm. Wynne to L. Morris.

". . . Gronwy's Ode is an excellent thing, but what he calls *Cadwyn fyr* is erroneous because it is in reallity *Cadwyn Gyflawn*. I do not blame him for this, because J. D. Rhys's imperfect Rules and false examples led him into this error, some perhaps may be offended because the Ode part is not unirhyme, which it is supposed to be by the very name, but I do not like the poem

the worse for that. I shewed you the *Cadwyn fyr* in W. Ll's Grammar, and likewise in S. Fychan's. I have since had the same in a book of Gruff. Hiraethog, who was the chief professor of the age, and a perfect master of the faculty, tho' in my opinion he had no extraordinary genius, his Tutor was *Tudur Aled*, who was nephew and pupil to D. ab Edm^{d} yr hwn a ddychymygawdd y Mesur *Cadwyn fyrr.* D. ap Edm^{d}'s Tutor was Mered. ap Rhys of Rhiw abon, witness G. Gl. Y Mae gennyf 24 cerdd dant Crwth, a 24 Cerdd dant Telyn, a hanes yr Eisteddfod gyntaf yng Ngaer wys . . ." &c.

WM. WYNNE.

THE CAPTIVE GWYNN.

WE copy the following account of an act of bravery performed by a Welshman, from the recently published work of Dr. Motley, on the *History of the United Netherlands*:—

"With as much sluggishness as might have been expected from their clumsy architecture, the ships of the Armada consumed nearly three weeks in sailing from Lisbon to the neighbourhood of Cape Finisterre. Here they were overtaken by a tempest, and were scattered hither and thither, almost at the mercy of the winds and waves; for those unwieldy hulks were ill adapted to a tempest in the Bay of Biscay. There were those in the Armada, however, to whom the storm was a blessing. David Gwynn, a Welsh mariner, had sat in the Spanish hulks a wretched galley-slave—as prisoner of war—for more than eleven years, hoping, year after year, for a chance of escape from bondage. He sat now among the rowers of the great galley the Vasana, one of the humblest instruments by which the subjugation of his native land to Spain and Rome was to be effected. Very naturally, among the ships which suffered most in the gale were the four huge unwieldy galleys—a squadron of four under Don Diego de Medrado—with their enormous turrets at stem and stern, and their low and open waists. The chapels, pulpits, and gilded Madonnas proved of little avail in a hurricane. The

Diana, largest of the four, went down with all hands; the Princess was labouring severely in the trough of the sea, and the Vasana was likewise in imminent danger. So the master of this galley asked the Welsh slave, who had far more experience and seamanship than he possessed himself, if it were possible to save the vessel. Gwynn saw an opportunity for which he had been waiting eleven years. He was ready to improve it. He pointed out to the captain the hopelessness of attempting to overtake the Armada. They should go down, he said, as the Diana had already done, and as the Princess was like at any moment to do, unless they took in every rag of sail, and did their best with their oars to gain the nearest port. But in order that the rowers might exert themselves to the utmost, it was necessary that the soldiers, who were a useless incumbrance on deck, should go below. Thus only could the ship be properly handled. The captain, anxious to save his ship, and his life, consented. Most of the soldiers were sent beneath the hatches: a few were ordered to sit on the benches among the slaves. Now there had been a secret understanding for many days among these unfortunate men, nor were they wholly without weapons. They had been accustomed to make toothpicks and other trifling articles for sale out of broken sword-blades and other refuse bits of steel. There was not a man among them who had not thus provided himself with a secret stilletto. At first Gwynn occupied himself with arrangements for weathering the gale. So soon however as the ship had been made comparatively easy, he looked around him, suddenly threw down his cap, and raised his hand to the rigging. It was a preconcerted signal. The next instant he stabbed the captain to the heart, while each one of the galley-slaves killed the soldier nearest him; then, rushing below, they surprised and overpowered the rest of the troops, and put them all to death. Coming again upon deck, David Gwynn descried the fourth galley of the squadron called the Royal, commanded by Commodore Medrado in person, bearing down upon them, before the wind. It was obvious that the Vasana was already an object of suspicion. 'Comrades,' said Gwynn, 'God has given us liberty, and by our courage we must prove ourselves worthy of the boon.' As he spoke there came a broadside from the galley Royal which killed nine of his crew. David, nothing daunted, laid his ship close alongside of the Royal, with such a shock that the timbers quivered again. Then at the head of his liberated slaves, now thoroughly armed, he dashed on board the galley, and, after a furious conflict, in which he was assisted by the slaves of the Royal, succeeded in mastering the vessel, and putting all the Spanish soldiers to death. This done, the combined rowers,

welcoming Gwynn as their deliverer from an abject slavery which seemed their lot for life, willingly accepted his orders. The gale had meantime abated, and the two galleys, well conducted by the experienced and intrepid Welshman, made their way to the coast of France, and landed at Bayonne on the 31st, dividing among them the property found on board the two galleys. Thence, by land, the fugitives, four hundred and sixty-six in number—Frenchmen, Spaniards, Englishmen, Turks and Moors, made their way to Rochelle. Gwynn had an interview with Henry of Navarre, and received from that chivalrous king a handsome present. Afterwards he found his way to England, and was well commended by the Queen. The rest of the liberated slaves dispersed in various directions. This was the first adventure of the Invincible Armada. Of the squadron of galleys, one was already sunk in the sea, and two of the others had been conquered by their own slaves."

EIGRAD.

Eigrad Sant, gwr o Lydaw, a ddaeth i'r ynys hon gyda Garmon Sant, ag a fu gydag ef yng ngwaith Hiraethwg, lle y bu mawr ar y Paganiaid, lle y llas mwy na dengmil o'r Gwyddel a'r Paganiaid, ag oeddent yn goresgyn. Mon, ag Arfon, ag Ardudwy, a Chantref Maw, a elwir Meirion yn awr. Gwedy hynny myned yng nghwmwd Mynyw a elwir, yn awr Pebydiog, a gwneuthur o clusenau a rhyfeddodau ysprydolion. Ag yn ei henaint myned ynys Enli, lle mae'n gorwedd. Mab y Caw o Brydain oedd ef, a chyda Garmon a daeth ef i ynys Prydain ; a Garmon a'i dodes ar waith i ddysgu 'r ffydd yn Ghrist i Gymry a Gwyddel, Mon ag Arfon a'r Cwmmwd. Ag ym Mon a honno mam eglwys Mon cyn ei thorri gan y Gwyddelod; a gwedi hynny eglwys Cybi, mab Geraint ab Erbin, arglwydd y Cantref Coch, rhwng Gwy a Hafren, y gwr a ddodes y gwenith ar dan y ffordd y cerddai.—*MS.*

TRANSLATION.

St. Eigrad, a man of Britanny, who came into this island with St. Germanus, and was with him in the battle

of Hiraethwg, where there was a great [defeat] of the Pagans, and where were slain upwards of ten thousand of the Irish and Pagans that were subjugating Mona, Arvon, Ardudwy, and the cantrev of Maw, now called Meirion. After that he proceeded to the comot of Menevia, now called Pebydiog, and there performed acts of charity and spiritual miracles. And in his old age he retired to the Isle of Bardsey, where he lies buried. He was the son of Caw of Prydyn, and it was with Germanus that he came over to the Isle of Britain; and Germanus commissioned him to teach the faith in Christ to the Welsh and Irish of Mona, Arvon, and the Comot. And in Mona [is his church], which was the mother church of Mona before it was destroyed by the Irish. After that the church of Cybi son of Geraint, son of Erbin [was the first]; he was the lord of Cantrev Coch, between the Wye and Severn, and the man who scattered the wheat on the path he trod.

CORRESPONDENCE.

THE PHŒNICIANS.

To the Editor of the Cambrian Journal.

Sir,—In addition to my observations on the ancient supposed Phœnician temples, in your last Number, I must remark, it is not at all improbable that the Phœnicians erected the magnificent structure at Carnac in Brittany. No one can doubt that in their *first* voyages of discovery, they would coast all the shores of the Atlantic from Spain to Britain, passing necessarily close to France, and, of course, frequently landing in the different bays for wood or water. In the course of different voyages they might resolve to erect a temple at Carnac, as a memorial of their discoveries, as well as for religious purposes.

I will not doubt, moreover, but that so enterprising a nation as the Phœnicians would also determine to embark on a voyage of discovery from the Red Sea, and, coasting the shores of India, would reach Australia, and find the gold mines there, which I am strongly inclined to believe are the real Ophir of Scripture.

The desire of knowing more would increase, like the thirst of money, the more they knew. Therefore, when arrived at Timor, seeing a multitude of islands around them, they might resolve to penetrate the whole mass of them, until they arrived at Tonga-Taboo, where they probably erected the massive buildings which are called a Cromlech and Cyclopean tombs.

That voyages were made along the Indian shores as far as the Spice Islands in the time of Solomon (1000 B.C.) is tolerably clear; otherwise, whence could the Queen of Sheba procure the vast quantity of spices which she gave to Solomon? It is remarkable also that at Ophir were found the *algum* trees. (See Chronicles ii. 2.) Can this be the same tree which is now called the *gum* tree of Australia? Is *gum* or *goom* an aboriginal word of Australia?

Again, the "precious stones" were most probably brought from the Indian mines of Golconda on the return of the ships with the gold from Ophir.

And how did the Queen of Sheba hear of Solomon's fame for wisdom? Was it not through the vessels of Hiram, the Phœnician King of Tyre and Sidon, trading to her dominions?

Is there any relation between the word Sheba, and Siva of India?

I merely throw out these hints, that more learned men than myself may take up the theory which I have proposed, and bring their superior knowledge to bear with greater force upon the points now suggested, either for confirmation or disproof.—I remain, &c.,

THOMAS PHILLIPPS.

Middle Hill, January 19, 1861.

To the Editor of the Cambrian Journal.

SIR,—I hasten to send you an extract from a letter of Captain George Morgan, of Biddleston Park, to be inserted in your forthcoming Number of the *Cambrian Journal.*

"The views of the exterior" (*alluding to some photographic sketches which he has had made*) "are everything that can be desired, and I think you will be much pleased with them. . . . . The two interior views are very well as far as they go, being one of the west and one of the east temples; but here great difficulty was experienced, as, being excavated, it was exceedingly hard to get light to take them, and it was only in the course of twelve hours that these two were able to be done. In the one of the east temple is included the very remarkable lion or sphynx-shaped stone, (carved,) which I think will probably be found out, at some time, to furnish a clue to the mystery of the temple. These interior views are, however, by no means sufficiently comprehensive, nor do they contain the trilithon stone, or those very curious altars which you will see about half-way up the left side of my interior sketch."—I remain, &c.,

THOMAS PHILLIPPS.

Middle Hill, February 8, 1861.

To the Editor of the Cambrian Journal.

Sir,—I have just fallen upon a passage in a work lately published, (the *Eulogium Historiarum*, printed by Government,) which tends to confirm my opinion in a remarkable manner as to the building of Stonehenge by the Phœnicians.

In vol. ii. p. 303, of the *Eulogium* is this statement, speaking of Stonehenge:—"Mystici sunt lapides illæ, et ad diversas medicamina salubres, nam olim gigantes *illos asportaverunt ex ultimis finibus Africæ*, & posuerunt in Hiberniam, dum illi (*illic?*) habitarent."

Now the *Ultimæ Fines* of Africa, as *then* known, were, (to persons in Britain or Ireland,) undoubtedly that corner of Egypt, close adjoining, it may be said comparatively, to Tyre and Sidon.

Then again, in p. 302, are these words:—"Tempore Aurelii Regis *ducti sunt lapides illæ magnæ quæ nunc apud le Stonehenge sitæ sunt.*"

The whole history of Stonehenge becomes so plain now, by the development at Malta, that no one can, I think, be incredulous.

It is said that the stones were removed from Ireland to Wiltshire "*per artem.*" These words, *per artem*, do not mean, by any *magical* art, but merely, by *mechanical skill.*

The *Eulogium* says in the same page,—"In Hiberniæ vocatæ fuerunt (*scil.* illæ lapides) Gigantum Chorea"—the Giants' Dance.

Everyone knows that, in all primitive nations, the people danced in a circle,—witness, the dances of Mexico and the North American Indians. The stones set in a circle looked like men standing up to dance. Hence the application of the word *chorea.* Then as to the *giants*, it does not follow that the builders were giants in stature, but to the aborigines they appeared, unquestionably, giants in *intellect;* and hence, perhaps, arose the term "Giants." Or a more simple idea would be, that at a distance, these monster stones would appear like giants dancing; or the term "giant" might be applied to the stones themselves.

One proof that a similar mode of laying large stones *en trilithon* existed in the *neighbourhood* of Tyre and Sidon, may be found in Pococke's *Travels in the East*, vol. ii. part i. p. 213, where, in his account of the Isle of Cyprus, he says,—"In the foundations (of Citium) there have been found many stones with inscriptions on them in an unintelligible character, which I suppose is the ancient Phœnician. (*He gives a plate of the inscriptions.*) . . . . They have discovered a great number of ancient sepulchres—in Larnica—in one of them I observed *the stones were laid along at top, like large beams.*"—I remain, &c.,

Middle Hill, February 17, 1861. T. Phillipps.

WELSH FAMILIES IN IRELAND.

To the Editor of the Cambrian Journal.

Sir,—There is a letter, by Sir Thomas Phillipps, on the above subject, in the last Number of the *Cambrian Journal*, and I have no

doubt but that the worthy baronet proves his point. It seems to me, however, though I write in ignorance, being only of Welsh descent, and having, I am sorry to say, no knowledge of Welsh literature, that not a few of the names he adduces of holders of castles in Ireland can hardly be supposed to be of Pembrokeshire origin. Perhaps, however, he does not intend to imply that they are, but only gives the whole list, taking it for granted that your readers will be able to say for themselves which are, and which are not. If so, however, I think it would have been better to have specified them separately. It seems to me, for instance, that the name of Le Poher (no doubt Le Poer) savours of French, and not of Welsh extraction; and that others, such as Le Fleming, are of Dutch; and Stackpole, De Caunteton, Stourton, De Valle, De Cantelupe, Cusin, &c., of English, and probably some of them previously of Norman extraction. I may be wrong, but, if so, am willing to be set right.

I remain, &c., AP MORRIS.

THE LATE MR. JOSEPH MORRIS.

To the Editor of the Cambrian Journal.

SIR,—Your correspondent has very properly given a memoir of this deceased gentleman. I only regret that it was not longer. I never saw him, but have had letters from him at different times, and have heard him spoken of by the Rev. J. Eddowes, a son of the gentleman alluded to by your correspondent. He was mentioned with becoming acknowledgment in the preface to one of the volumes of the first edition of Burke's *Landed Gentry*, as "that eminent genealogist, Mr. Joseph Morris, of Shrewsbury." I wish only, in addition to your correspondent's remarks, to mention the fact, of which I was informed some years ago in a letter from himself, that he had collected together most voluminous genealogical records of the name of Morris; I think he said some folio volumes.—I remain, &c.,

AP MORRIS.

"DULL FELLOW."

To the Editor of the Cambrian Journal.

SIR,—Allow me, through your pages, to thank "A. B." for his spirited and decisive demolishment of the "Dull Fellow." I have no doubt but that I express the thanks of many others. His last chapter on the "Ancient British Church" is especially valuable; and I beg of you to allow me space for these few lines to entreat of him to enlarge on the subject in your pages. There is many a "Dull Fellow" whose ignorance on the subject is profound; and nothing would be more valuable than to be enabled to "give an answer" to those who are misled by the upstart pretences of the Anglo-Roman Church.—I remain, &c.,

AP MORRIS.

ARCHDEACON WILLIAMS.

To the Editor of the Cambrian Journal.

Sir,—In the biographical notice of the late Archdeacon Williams, which appeared in the *Cambrian Journal* for last year, p. 54, it is stated that the Archdeacon was ordained deacon "by the Bishop of Ripon," which, I think, must be an error, as the present bishopric of Ripon was not in existence until 1836, (though Ripon had been erected into an episcopal see in the year 678, subject to the primacy of York—a dignity which it enjoyed only for a short time, being soon after annexed to that of York,) whereas the Archdeacon was instituted to the vicarage of Llanbedr-pont-stephan in 1820, and consequently must have been in holy orders two or three years previous to his institution to that benefice.—I remain, &c.,

Llallawg.

TORR E BEN DA CÆSAR.

To the Editor of the Cambrian Journal.

Sir,—In the Preface to Doumolin's *Grammar of the Celtic Language*, published at Prague, in Bohemia, A.D. 1800, is the following paragraph:—

"Quin imo, longe ante Julii Cæsaris seculum, in Britannia Minori vigebat Celtica lingua, cum enim Julius Cæsar quandam urbem Britanniæ Minoris nomine Venetensen (Gallice, Vannes), obsidione teneret, sæpe se audivisse testatur Celtarum clamorem istum: *torr e benn da Cæsar;* quæ verba significant—*frange Cæsaris caput.* Eâ de re ipse Julius Cæsar, in libro suo de Bello Gallico, sic scribit; *quam terribiles sunt Britones quando dicunt;—'torr e benn da Cæsar.'*"

As I have not been able to find the above in any of Cæsar's works, I shall feel much obliged to any of your readers that will point out the particular place in which the passage occurs.—I remain, &c.,

An Armorican.

THE CAMBRIAN INSTITUTE.

His Royal Highness the Prince of Wales has most graciously consented to become the Patron, and has given a donation of £20.

QUERIES.

Query 1.—In the *Cambrian Journal* for Alban Arthan, 1858, p. 366, the Editor says that there is a Welsh national costume, and there is a possibility expressed of more information being afforded on the subject. Would he be so obliging as to describe it, in the case of both men and women?

Q. 2.—Are the sirnames Hen, Pym, Dewe, of Welsh origin, (from Dhu and ap Ym)?

Q. 3.—Is not the statement at p. 367, that only a few of the inhabitants of England, the Ancient Britons, were driven into Wales, opposed to the standard Histories of England? and is it not rather contradicted by the quotation furnished by the Editor at the bottom of p. 75 (Alban Eilir, 1859)?

Q. 4.—Is there considered to be any peculiar physiognomy characteristic of the Welsh people, and, if so, what, such as the fair complexion of the Saxons, the high cheek-bones of the Scotch? &c., &c.

Q. 5.—What is the meaning of the word "Loegrian," in the *Journal* for 1858, p. 367? AP MORRIS.

[1. It is probable that the subject of the ancient costume of the Cymry will be treated of in some future Chapter of the *Traditionary Annals*. Meanwhile we beg to refer our Correspondent for much information on this head to the *Glossary of Articles of British Dress and Armour*.—(Mason, Tenby.) 2. *Hen* is decidedly Welsh, meaning "old." We do not think that *Pym* is so. *Dewe* may be, being the same as *Dew*, "fat." 3. To the Histories of England it may be, but not to the *Traditionary Annals of the Cymry*, which represent the western parts of the island as having been those occupied by the first colonists. The Loegrians, or those Britons (second colony) that occupied the region now called England, are said to have coalesced with the Saxons, and become one people with them. The quotation alluded to only follows the popular, or English, view of the subject. 4. We believe that there is a "peculiar Welsh physiognomy," but what it is, we must leave to some of our correspondents to describe. 5. Ap Morris will receive the information required about the "Loegrians" in Chapter IV. of the *Traditionary Annals of the Cymry*.—ED. CAMB. JOUR.]

Q. 6.—IS THE OGHAM CHARACTER OF DRUIDIC ORIGIN?—In the *Journal of the Kilkenny Archæological Society* occur the following interesting statements:—"We find the Ogham has been discovered inscribed on the standing stones of druidic circles, and on pillar-stones."—1855, p. 229. "We read in Irish history that this (Ogham) was the sacred character in which the Druids wrote the mysteries of their religion; that St. Patrick burned their books on the hill of Tara."—1857, p. 337. Will some one of your readers furnish me with some further information on this important subject?

BRAN.

MISCELLANEOUS NOTICES.

CAERMARTHENSHIRE SHERIFFS.—A list of the Caermarthenshire Sheriffs will appear in our pages from time to time, until completed, with pedigrees, notes, and biographical notices, from unpublished MSS., by Joseph Joseph, Esq., F.S.A., Brecon. It is intended to publish the work in a separate form, with additions, price 5s. Gentlemen who have served the office themselves, or whose ancestors may have done so, are requested to send their pedigrees, in order to make the work as complete as possible.

Mr. Charles Roach Smith, the eminent antiquary, pronounces the ancient relic recently found in the progress of draining operations on Lord Palmerston's estate, near Romsey, to be "a Celtic torques, of a type in some respects different from most of those found in France and Great Britain. In Brittany, some years since, a great many were dug up, and, as has often been the case, were sold for their weight of metal smelted! They had been offered for about the value of the gold to the Society of Antiquaries of London. I trust this will not be thus sacrificed." The relic has been photographed by Mr. Frost.—*The Critic*, Dec. 29, 1860.

DRUIDICAL REMAINS.—"A curious discovery," says the *Echo du Nord*, "was made near Lille, by the workmen engaged in cutting trenches for the new fortifications. In removing the soil, they laid bare a stone tumulus, which, instead of bones, contained a large block of stone, covered with inscriptions, indicating that it was an altar used by the Druids in their sacrifices. The names Hesus and Teutates, gods adored by the Gauls, are perfectly legible on it. Near the stone a sacred golden knife, used by the Druids for cutting the misletoe, was also found. The inscriptions on this stone corroborate the fact already known, that human sacrifices were made by the Druids in times of national calamity. The knife has been placed in the museum of Lille."

CAERWENT AND CAERLEON.—Mr. J. E. Lee, the Author of the interesting *Delineations of Roman Antiquities at Caerleon*, sent to a late Meeting of the Archæological Institute the following communication, accompanied with etchings of a square tile from Caerwent, and an incised stone from Caerleon:—"The tile is of the common square form, so much used by the Romans, and the only peculiarity is that it bears the name of some individual four times: it is, in fact, covered by the scribbling, while the clay was yet moist, of some idle Roman, when sauntering over the brickyard. The interest attaching to it arises from its being probably a very fair specimen of what may be called the cursive hand of the British Romans. The name Belicianus (with a single l), occurs on one of the tombstones from

Bulmore, near Caerleon, and may possibly refer to the same individual. The letters upon the tile appear to have been formed by a metal or wooden stylus, with the extreme point cut off. The incised stone (it is rather too thick to be called a slab), from Caerleon, has been discovered some time, but has never before been published. The figure, which is represented riding on a dolphin, appears to be that of a female, but whether it is so, or it is intended for Cupid, who, it is well-known, is frequently thus drawn on gems, and, I believe, also in sculpture, I will not venture to decide. The forms of both the rider and the fish are not badly drawn, though the body of the former seems rather corpulent. The stone is not carved; the figures are merely in outline, rather deeply incised."

GOLD IN WALES.—The public have from time to time been startled by accounts of small quantities of gold being found in various parts of the Merionethshire mountain ranges. Very little notice, however, has been excited by these accounts; people, in general, appearing to be sceptical about the possibility of the precious metal being found in sufficient quantities so near home as to pay for the trouble and expense of obtaining it; in fact, we remember to have read distinct assertions to this effect by a gentleman of scientific reputation, though why it should be so we never could understand. Why should gold be peculiar to Australia, Peru, or California, any more than coal, or iron, or copper, to Great Britain? We know that these latter are daily being discovered in places where it was supposed they could not exist; why then might it not be the same with gold? The facts (and we have taken some trouble to inquire into the truth) which we are about to state will tend considerably to rebut the truth of these disparaging assertions, and uphold the credit of Merionethshire as a gold producing county. The spot we are about to mention is situated about four miles from the town of Barmouth. In this place there is a copper mine called the Vigra and Clogan, which has for some time been producing large quantities of copper ore—it was, in fact, one of the very few mines in the locality which was really worth working. A few months since, the men while at work came upon some strange ore which they had not before met with, and which turned out to be a quartz rock. One of the proprietors of the mine took some of this to London, and on being analyzed, it was found to be gold ore in an uncommonly pure state. During one week, lately, 54oz. were sent of the crucible, and we are informed that in a fortnight there were upwards of 20lbs. secured. Since then the amount extracted has been considerably on the increase, so that there is every prospect of its being a really rich mine.

ERRATUM.—At p. 311, line 9 of the Letter, before the words "tenoned and morticed," *read*, "if they were."

REVIEWS.

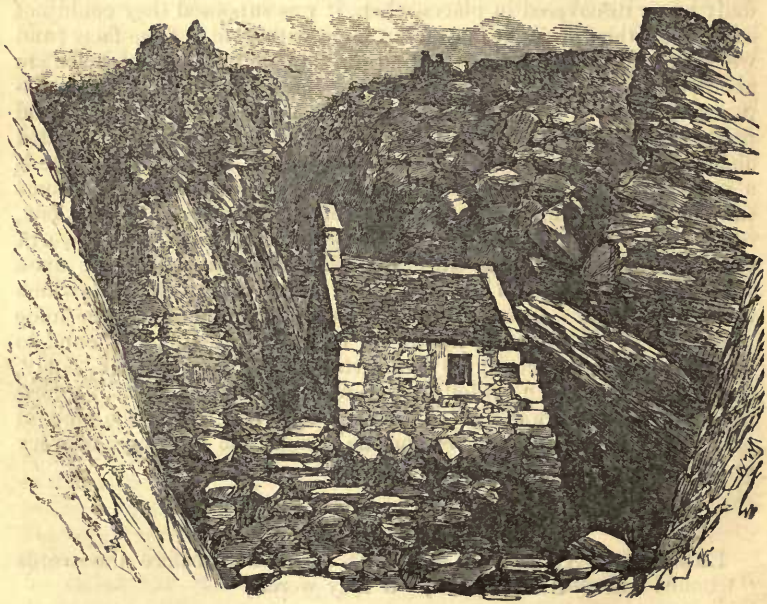
TENBY: ITS HISTORY, ANTIQUITIES, SCENERY, TRADITIONS, AND CUSTOMS. By Mr. and Mrs. S. C. HALL. Tenby: R. Mason.

There is scarcely a place of note in the Principality at the present time without its guide-book. We are glad of this; for, though works of that kind are not all of equal merit, yet they are, in their several degrees, contributions to the general history of our country, which has yet to be written. The little volume before us, on "fair and fashionable" Tenby, may claim a respectable position among such productions as are designed to be guides to tourists. Though but small, it is full of varied information—agreeably written, and most profusely illustrated. Indeed, in this last respect, it transcends all its predecessors, and exhibits a character which cannot fail to render it popular. We subjoin a few specimens of the work. The following is a description of St Govan's Chapel:—

"Close by, perched across a fissure in the side of the cliffs, and unseen from above, is the far-famed Chapel of St. Govan. A long flight of steps, well worn, and, as yet,

'Counted by none both ways alike,'

conducts to it. It is a small, rude building, with an arched roof, and has on



St. Govan's Chapel.

either side a stone bench cushioned with withered sods. In the east wall a door-way admits into a cleft of the rock, in which is a marvellous crevice, 'that enables the largest person to turn round therein, and is at the same time quite filled by the smallest.' It is used as a 'wishing place;' and the legend asserts that all who turn round therein, and steadfastly cling to the same wish during the operation, will most certainly obtain their wish before the expiration of the year: the smooth and glassy face of the rock testifies to its frequent use. No doubt some 'holy' anchorite, 'mistaking his road to heaven,' here made himself miserable in life, and here, in after years, when a peculiar sanctity was attached to the scene of his self-sacrifice, came many pilgrims with minds or bodies diseased, trusting in the virtues of stones the saint had trodden, and water of which he had drank; often, no doubt, obtaining 'cures,' the consequence of faith. Tradition gives this cavity a singular history. Our Lord—so runs the tale—pursued by the Jews, sought safety in this neighbourhood. Passing through a field where men were sowing barley, he ordered them at once to go for their reaping-hooks, and, if any passed that way and inquired after him, to say they had seen such an one, but that it was in sowing time. The men, although they knew not who it was, did as they were bid, fetched their hooks, and lo! on their return, the field was waving with ripe corn. Whilst engaged in the reaping, a band of men accosted them, as was expected, who, having received the appointed answer, gave up the chase in despair. The Lord meanwhile had been concealed in this crevice, which had opened to receive him, and still bears a faint impression of his person. The little chapel has a bell-gable, but it has been denuded of its bell, for, according to the same authority, once upon a time a sacrilegious pirate heard its silvery tones, and despoiled the sanctuary of its treasure; but God's vengeance overtook him, for no sooner had he embarked with his theft than a violent storm arose, in which he and his polluted band perished. A substitute, also, was provided for the loss in a large stone, which ever since, when struck, rings out the same note as the missing bell. To reach the shore we pass the sainted well, said to be a sure and certain cure for 'all the ills that flesh is heir to,' and having picked our way over and between immense stones, we arrive on the ledge of rocks that, at low water, runs round the base of the overhanging cliffs. The whole scene here is wonderfully grand: though we may be alone, there is no solitude, for there seems a Presence that fills the whole place, and, amidst these caverns and frowning precipices, we feel our own insignificance."

Here is a brief account of some curious customs that prevailed at Tenby in former times :—

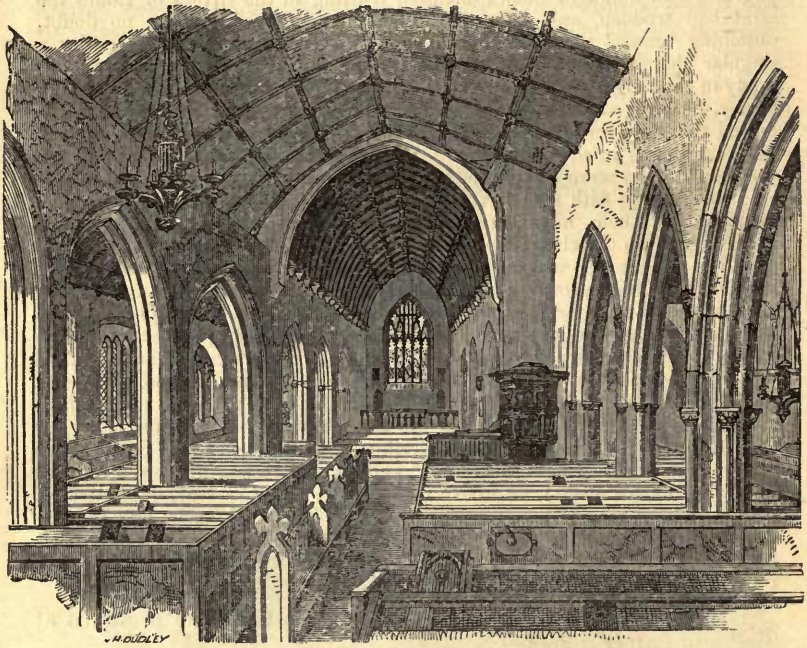
"The tourist visiting Tenby at the close of the year, formerly would have been told by throngs, with lighted torches, and making music out of cow-horns, that 'Christmas comes but once a year.' On St. Setphen's day he would have encountered crowds employed in the gentle pastime of beating all passers-by with holly-bushes. On New Year's-morn he might have been (and may still be) greeted by boys and girls who sprinkle all they met, with 'new year's water,' and wish them a 'happy new year;' for which good service they levy contributious, singing as they go—

'Here we bring new water from the well so clear,
For to worship God with, this happy new year.'

On Twelfth Night he would encounter other crowds, bearing bowls of a liquor less pure, chanting an ancient ballad—

'Taste our jolly wassail bowl,
Made of cake, apple, ale, and spice!'

If he chanced to be there on Shrove Tuesday, he might see the shopkeepers hurriedly putting up their shutters, mothers dragging their children within doors, and quiet females hastening home—not without reason it would seem; for shortly afterwards would be heard a frightful din and tumult, not unlike the war whoop of wild Indians, caused by the mustered forces of the 'brave boys,' and girls too, of Tenby, who are engaged in driving on the football through the streets! On Good Friday many old people walked barefoot to church. Easter Monday was a great day of fun, and Whit Monday a day still more jovial; for clubs with bands, and banners decked with flowers, formed processions to visit church, and, in the evening, danced the old and



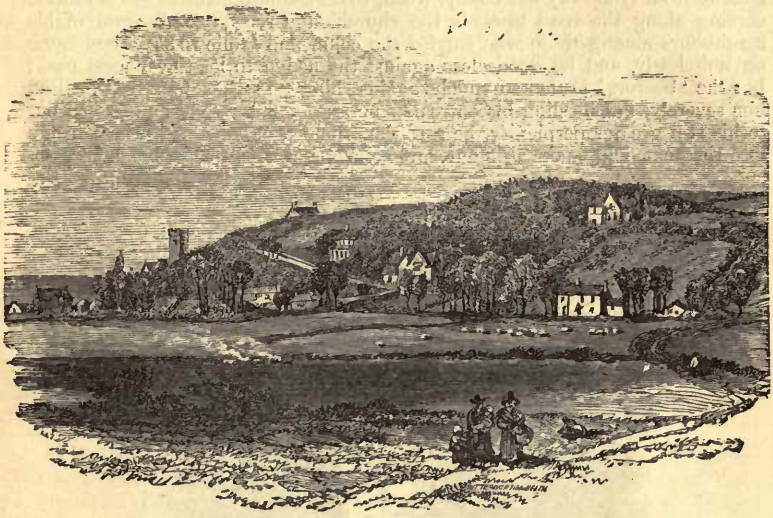
Interior of Tenby Church.

honoured dance, 'Sir Roger de Coverley.' On May-eve, the King and Queen of May, tricked out with flowers, paraded the town, and demanded from all candles, or money wherewith to buy—used at night in illuminating the May-bush, round which dancing was kept up whilst the lights lasted, and then an immense bonfire of furze was lighted, on which the bush was burned. All-Hallows-eve is, of course, a grand festival in Tenby, as it is everywhere."

Our last extract shall be a "story of a spirit-funeral," which will, we doubt not, be read with avidity, not only by our juvenile friends, but others of a larger growth, who are interested in the marvellous and supernatural.

"Some years ago, the then occupier of Holloway Farm had a pretty servant girl, with whom the 'man' of the rector of Penally fell in love: he used to

steal out in the night-time to visit her, much to his master's displeasure, who forbade the continuance of this sly sort of wooing; but such prohibitions are



Penally Village,

St. Daniel's Chapel, Penally.

not always attended to, and the lover continued to scale the wall, and woo by moonlight. One night, coming home, he had passed the turn of the road leading from Holloway to Penally, when, to his astonishment, he saw a funeral coming along the road towards the church, and recognized several of his neighbours among those who carried the coffin and 'followed.' They came on noiselessly, and he stood close against the hedge to let the funeral pass; but the 'bearers' jostled so rudely against him, that they hurt and bruised him severely, not heeding his entreaties or cries. After they had passed on, to his still greater perplexity, he saw the whole procession go over a hedge into the next field, make a detour, and return over the same hedge farther on.

Round Chimney, Penally.

Considerably 'shaken,' in every way, he sought his chamber, and in the morning was so ill, from the beating he had received, that he entreated his master to come to him, which he did, but placed no faith whatever in the man's story, saying he must have been drinking and fighting, and received a sound 'drubbing.' The servant stoutly denied this, and begged that, when he was able to walk, his master would accompany him to the spot, and he would show him where the funeral passed and repassed the hedge, which might be easily seen, as they must have trodden down the fence foliage. His master still refused to believe him, though he named the neighbours who were present, and the exact places they occupied in the procession. When the man was able to leave his bed, the master yielded to his entreaties: yet no trace of the funeral could be found! But when the story got abroad, the old people looked grave, declaring it was a foreshadowing of death, and that within a month there would be a funeral in Penally church-yard. It was now December, and the heaviest fall of snow within the memory of that remarkable person, 'the oldest inhabitant,' lay upon the ground. It froze also bitterly, and the

snow drifted in such a manner that all traces of hedge inclosure was in many places obliterated: it was a cold, sad time. Only a week or two had passed since 'the parson's man' had seen the spirit-funeral, and the worthy farmer of Holloway Farm lay dead in his long-loved home! There would be, certainly, every one said, a large funeral, for he was greatly respected. The clergyman heard, with much astonishment, the names of the 'bearers;' they were the same who had been named by his servant as having borne the coffin the night he had been so severely buffeted. But the most extraordinary circumstance remains to be told: the night before the funeral was one of intense frost, so that the snow was frozen over field and hedge-row, as hard as if they had been the Queen's highway—the bearers missed the road—passed unwittingly over the hedge, in the *exact spot* the servant had pointed out to his master as that where *he* had seen the midnight funeral pass—made the same detour in the field, and returned also to the high road precisely at the place which he had shown to his master. This singular story was corroborated by the clergyman, who always said it was one of those facts for which he could not account, but of its being a fact he was certain: to that he was ever ready to pledge his veracity."

Y Cyfansoddiadau Buddugol yn Eisteddfod Castellnewydd-Emlyn. Newcastle-Emlyn: J. R. Davies. 1860.

This little volume contains, as its Welsh title implies, the compositions, poetic and prosaic, that were pronounced successful at the Eisteddfod held at Newcastle-Emlyn on the 27th of July, 1859. Whilst all have tolerable merits, we consider that the treatise on Newcastle-Emlyn is peculiarly good, showing skill and research of no ordinary kind. This of itself is well worth the price at which the book is sold.

Siluriana; or, Contributions towards the History of Gwent and Glamorgan. Compiled by David Lloyd Isaac. Newport: W. Christopher. 1859.

This book is exactly what it professes to be; that is, a compilation of "Chapters and Notices, written detachedly, and printed promiscuously, no consecutive history, or chronological order, having been intended." In this respect it may be considered as a good foundation for a complete History of Gwent and Morganwg, which we trust the Aberdare Eisteddfod will be the means of producing. Mr. Lloyd Isaac might, however, have dispensed with his gratuitous and unintelligible remarks about "ysgol y Bendro," and the "*ipse dixit* and clairvoyance of the Bard of Glamorgan;" for, as far as we understand him, he himself partakes largely of the "somnambulisim" which he attributes to Iolo Morganwg. A great portion of "Siluriana" is made up of the papers of Old Iolo; and if he "dreamed," so also must Mr. Lloyd Isaac have done. We are pretty well acquainted with the Bard of Glamorgan's writings, and we can truly say that the fragments made use of by our author are a fair specimen of his usual style. It is much to be regretted that respectable authors should demean themselves, and mar the appearance of their compositions by ill-natured remarks of the kind we find here.

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